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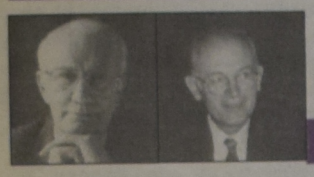

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56th year of publication

An insider's view of the revolution in Yugoslavia

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Alan Doerksen

PANCEVO, Yugoslavia — Change is coming at a revolutionary pace in Yugoslavia, and evangelical Christians are among those hoping that change will be for the better in that troubled Balkan country.

Eye-witness to protests

Dragutin Cvetkovic, a Serbian Christian living in Pancevo (a city nine km. from Belgrade), had a first-hand view of the relatively nonviolent coup which toppled the Milosevic regime several weeks ago. Cvetkovic works with Evangelical University Students (EUS), a Christian evangelical organization related to Inter-Varsity Christian Fellowship, and is a member of First Baptist Church in Belgrade, in which he is an elder and preaches twice a month. He earned a Master's of Theological Study from Calvin Theological Seminary in Grand Rapids, Mich., in 1998.

ZELJKO SAFAR/AP

Demonstrators at the Yugoslavian parliament building in Belgrade.

Recently, *Christian Courier* interviewed Cvetkovic, asking him to describe what it was like to be in the heart of the revolution, and to comment on what changes lie ahead for Yugoslavia.

'Serbia is never boring'

"Serbia is never boring," asserted Cvetkovic. "'I can't believe it' is the first sentence exchanged among Serbs today [Oct. 6, just after the coup]. An emotional roller coaster brought us from fears yesterday to joy today. It is still hard to believe that almost 24 hours have passed without our former president Milosevic. Kisses, hugs and a big party atmosphere mark this day.

Yes, it is hard to believe, but as a Christian it is not that hard to see God who heard our prayers.... God was good to all of us. He was merciful to bring change without bloodshed, without war and further suffering."

On October 5, Cvetkovic sent this report to CC (and his prayer supporters) about demonstrations in the streets of Belgrade: "With eyes still aching from tear gas I want to share with you the excitement and grief regarding events in Belgrade. Today's mix of people power with hatred and determination to change the government was a school example of the how 'demos' operate.

"From peaceful demonstration and civil disobedience, some violent men took a first step and attacked police. As a result, for a few hours riots took place in downtown Belgrade. The most difficult moment for me was when, a few metres away from me and my friend, a middle-aged man fell to the ground. When the paramedics came, they determined he was dead. Covered with a piece of plastic, he was left on the ground and paramedics went to another urgent call."

Cvetkovic explained that the

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Debate over Day's faith has been misguided

Bill Blaikie

Canadian Alliance leader Stockwell Day's "Christian Conservatism" has been the subject of considerable debate since his arrival upon the federal stage. But, according to Member of Parliament ***Bill Blaikie****, Day's religious convictions have little to do with many of his policies, and his attempts to associate his faith with his political views do little to explain how Christianity actually influences his brand of conservatism.*

JONATHAN HAYWARD/CP

Stockwell Day

The election of Stockwell Day as Leader of the Canadian Alliance, and his subsequent assumption of the role of Leader of the Official Opposition, was the occasion for much debate about the relationship between faith and politics. The debate has subsided somewhat with the opening of the parliamentary season, but it is a debate that has yet to grasp what I think may be critical to understanding Day's own concept of the role of faith in politics.

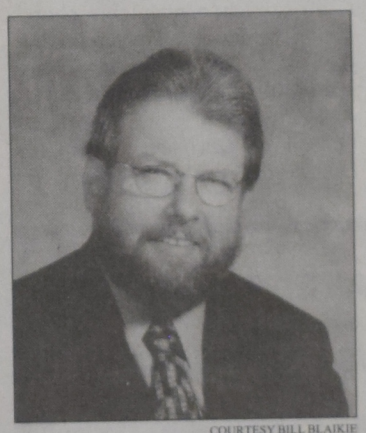
Too much of the debate centred around the very appropriateness of someone with Day's religiosity being involved in politics at all, as if someone with strongly held religious views was not admissible in Canadian politics. To some extent, this was a disingenuous question. People who don't share Day's particular religious views, but didn't want to engage the issue at that level, sought refuge in a generic argument against religion in politics.

At the same time, the debate about Day was an expression by many of an objection to religion in politics that is very generic, another expression of the dominant view that religion is a matter of private belief and is unwelcome in the language of public discourse.

How Day's faith shapes his politics

These reactions to Mr. Day raise two questions: one about the relationship between his faith and politics, or more particularly *his* politics; and one about the relationship between faith and politics in general in a society that has largely privatized religion.

In response to the latter, Day has defended the appropriateness



COURTESY BILL BLAIKIE

Bill Blaikie

of persons of faith participating in politics, and rightly so. (He even quoted me in making his argument). But what he has not done is give an account of how his faith *actually* informs his politics. Where, for example, does he find justification in the Scriptures for uncritically accepting a view of the economy as one in which, as an ideal, people compete, rather than co-operate? And if competition isn't the ideal, then where is the justification for accepting something less than the ideal, rather than resisting it or seeking to transform it?

In answering this question, with respect to Day's faith and his politics, it is important to note what Stockwell Day has said about his own beliefs. In an article in the *Globe and Mail* this summer, in which he addresses these issues, and in a speech given earlier this year to the Fourth Annual National Conference of Civitas, Day spends far more time explaining his views as a "conservative" than he does his Christianity.

Not biblical but conservative principles

He proclaims his Christian faith, but tends to justify his public policy positions, not by arguing from biblical principles, but rather

See **HOW DAY'S** *page 3...*

News

After revolution, changes come slowly to Yugoslavia

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protester had died of a heart attack. "My friend and I were not able to help him and he died."

On Oct. 5, Cvetkovic observed, "I am excited that change took place but I am still concerned how things will develop tonight. As soon as I arrived home, a friend of mine, a graduate student who is in the military, gave me a call telling he is at home instead of in military [barracks]. For me it is God's response to prayer since my friend was a part of special army forces in charge of direct protection of Milosevic, and now he is at home."

CC FILES

Fallen Yugloslavian President Slobodan Milosevic

Protestants small minority

Asked about the role Christians played in the protests, Cvetkovic explained, "Serbia is predominantly an Orthodox country (85 per cent) and Protestants are less than one per cent.

"The majority of Protestants were not involved. Most of them are from pietistic circles who separate their religious life from the political and do not want change. Many of them liked the former regime because of the media, which influenced their thinking. Some middle-aged and younger people were ready for change but still did not want to be part of it in fear of being accused by the older people.

"The majority of people who were part of this process of change are Orthodox Christians, including our President Vojislav Kostunica. During protests, Orthodox priests were on the front lines of protestors. Some priests entered Parliament during the first charge on the Parliament building. The Orthodox church is not separate from the state. They see them as one. That is my main concern: in the future, how will it affect the religious life of minorities like Protestants?

"So very few evangelical Christians were there (maybe a few hundred), but the majority were Orthodox Christians—perhaps up to half a million."

CANADIAN PRESS

New President Vojislav Kostunica

General strike a success

Cvetkovic asserts that Yugoslavia's general strike was very successful. "This concept of civil disobedience that was used for the first time in our country has shown very good results. Massive strikes started with coal miners who work to supply electric power plants and then spread to medical workers, telecommunications and other structures to end with the police." There were "a minimum of victims."

"Protests in my home town were huge, with dozens of thousands of people, and during the final protest on Oct. 5, there were half a million people, maybe more, in Belgrade and they all came from different cities in Serbia.

"Protests were led by students and middle-aged people. The majority of the older generation has been for the old regime and Milosevic."

"It is not known to me what is happening with Milosevic. There are many speculations about him. His son is in Russia and many of his coworkers escaped the country. Milosevic is not yet arrested, but I trust that he will appear before the courts for what he has done in past to our people and to our neighbors."

Very optimistic about future

Looking at the change of government, Cvetkovic says he is hopeful that the situation will improve in his homeland. "I am very optimistic. I think it will take time before improvement will be obvious. Economic changes are desperately needed and I think there are experts who can help us. Political conditions and a stable state are prime conditions for the investment of capital. Until then, everything else will be more aid rather than improvement. The country has been impoverished...."

Changes are starting to happen in Yugoslavia, but slowly, explains Cvetkovic. "It is an exciting time of both changes and big expectations. Our currency is already a bit more stable and we have electricity every day instead of restrictions. Sanctions are lifted, but that does not affect the majority of people."

"People are confused by old politicians who give the same old speeches in our Parliament. Criminal and mob mentality occasionally flares up. There are long rows of people waiting to buy oil and sugar. Transportation in Belgrade is challenging."

Signs of freedom, victory

"Yet there are signs and wonders of freedom, victory and change. Reporters were the first who noticed smiles and glad faces among Serbs on the streets, markets and boulevards. A student of political science said: 'For the last few mornings I awoke without a permanent pain in my neck and butterflies in my stomach. My fears about every new day are replaced with hope and the possibility to make plans for next semester, the next five years and the next decade.'

"We need all people with good hearts and will to help improve this situation," Cvetkovic contends. "This is an appeal for your readers to pray and consider helping. One thing is important for me: that once people become free from concerns about food and employment they may think more about their spiritual needs and start to consider the good news more seriously. We pray for that time of spiritual awakening. ... Our God is able to bring changes through peaceful solutions and hope...."

Serbian church leaders support new president

Alan Doerksen (With files from ENI, Keston, Newsroom and Religion Today)

YUGOSLAVIA — While the Serbian Orthodox Church has been very open about backing Vojislav Kostunica, the new President of Yugoslavia, other churches have been less outspoken but also welcome the change to Yugoslavia's political scene.

Orthdox Church blesses Kostunica

The leaders of the Serbian Orthodox Church met with Kostunica after the elections and acknowledged him as the rightfully elected president. They blessed Kostunica in a special ceremony and issued a statement calling on Kostunica and "all the people elected together with him, when they take over the control of the state, its parliament and its municipalities, to do so in a peaceful and dignified way."

Kostunica, a practicing church member, met with Patriarch Pavle the night before the ceremony, asking for spiritual guidance.

Kostunica is a professed Orthodox Christian who has quoted the Bible in calling for peace. Orthodox bishop Sava of Sumadija said he believed Kostunica will be the country's "first faithful [Christian] president" since the Second World War.

The Orthodox church urged Yugoslavians to not take revenge on the fallen regime of Slobodan Milosevic.

One of Yugoslavia's most prominent theologians sees Kostunica's faith as a welcome change. "...Kostunica came and asked to speak with the Patriarch, which I see as perfectly normal," said Radovan Bigovic, dean of the Orthodox Theological Faculty in Belgrade. "We are sorry this was not the case during the rule of former President Milosevic. Things could have been different."

'A God-given opportunity'

Several leaders of minority religious groups in Yugoslavia also welcomed the new government. Zarko Djordjevic, pastor of the Novi Sad Baptist church, the country's largest Baptist congregation, said Yugoslavia has a God-given opportunity. "We had fifty years of vicious sowing of atheism in the country, and now it is important for people not to be content merely with cosmetic changes, with political changes, but to strive for inward changes."

Catholic Archbishop Franc Perko said Kostunica will establish relationships with other faiths. The present government does not persecute minority faiths, but there still are prejudices left over from the communist era, he said. "Mr. Kostunica is a bright person who will help improve ecumenical contacts here. But this will all come later, once more pressing issues have been put in order." Perko, 80, was born in Serbia.

Evangelicals not outspoken

Evangelicals have not been outspoken in politics. "We are a marginal minority. Nobody has asked us to support anything," said Aleksandr Birvic, President of the Baptist Church. Evangelical churches have about 7,000 members in a population of 10 million. The only influence evangelicals have is through prayer, he said.

The Serbian Evangelical Alliance has asked its 300 churches to fast and pray for God's guidance. People should pray for the authorities to recognize the elections as the will of the people and for both sides to forsake violence, members of the Alliance said. They also should pray that evangelicals "will live in peace with any authorities running the country."

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How Day's conservative and Christian views affect his politics

... *continued from page 1*

from what he regards as conservative principles. For example, in the *Globe and Mail* article, after saying that he would plead guilty if charged with being a Christian (as would I), he then goes on to say: "But *as a conservative*, with a strong belief in a limited state that respects individuals, I have absolutely no intention of making my religion into someone else's law."

Omitting third dimension

This double-barrelled confession to being both a Christian and a conservative omits a third dimension which is relevant to the anxiety Day has created in some circles, but which is not relevant to my immediate argument, and that is that he is also a conservative Christian.

One can be a conservative Christian and a socialist, or a social democrat, a liberal Christian and a conservative, or a liberal Christian and a socialist. There are many more combinations. Stockwell Day is a conservative Christian and a conservative.

My point here is that, in large part, it would appear that by his own way of describing his belief system, a great many of Day's public policy positions emanate from his adoption of conservatism rather than Christianity.

Christian vs. conservative beliefs

There are things he appears to believe as a Christian, presumably his beliefs on abortion, sexual orientation, independent schools, etc., and things he believes in as a conservative, presumably his beliefs in the flat tax, in a decentralized Canada with a very limited federal government, etc. It also needs to be said, of course, that there are Christians and conservatives who would disagree with him as to whether these are the positions on these issues that should be drawn from Christianity and conservatism, respectively.

The point that I am trying to make is not just that it would be a mistake, or perhaps even an insult, to many evangelical and conservative Christians to assume that Day's politics are their politics. The point is that by accounting for many of his policy choices as an emanation of his political conservatism, by talking about being a Christian and being conservative in a non-causal way, and by not trying to justify his general conservatism on biblical or faith-based grounds, Stockwell Day may well have a politics much less informed and instructed by faith than is generally thought to be the case.

It could be argued, instead, that what we see in Mr. Day is a very small subset of issues that are faith-based, and a very large subset of issues that are shaped by his beliefs as a conservative, or, as I also believe to be the case, by his beliefs as a political strategist.

Economy outside of Day's faith-based views

As a Christian on the left I would want to argue, for instance, that there is a vast realm called "the economy", and all the values and practices that it explicitly and implicitly reinforces, that should be judged, in the Christian mind, by whether or not it conforms to the teachings of Jesus Christ, whether any false gods, like the market, are worshipped therein, whether the poor and the oppressed are given priority, and whether, environmentally speaking, creation is being looked after.

That this realm seems to be left outside the purview of Day's faith-based political choices and faith-based rhetoric is not unique. It is characteristic of the religious right in general, and most certainly in Canada. The exception is Buchanan's right-wing American critique of NAFTA and the WTO.

Like almost everyone on the religious right, Day has already privatized or removed from the public realm the possibility of religion being a true source of spiritual and intellectual inspiration when it comes to thinking about the economy. The secular right worships the market, and the religious right has a totally non-prophetic stance towards this idolatry.

Economy like the weather

Recently, I was struck by just how entrenched this non-prophetic stance is when I attended a talk by Richard John Neuhaus, intellectual guru of the religious right. Mr. Neuhaus authored a book called *The Naked Public Square*, which laments the absence or removal of Christian values from American culture and civil society. There will be no sequel called 'The Naked Marketplace'. For him, much to my shock, the economy is a variable something like the weather — a given, rather than an object of human freedom and ethical reflection.

Finally, when it comes to some of those issues that he and others openly associate with his religious views, Day now appears to be assuring Canadians that he will not impose his views on them, or that such issues will be dealt with by referendum or by a free vote in Parliament, the latter being the way that some so-called "moral" issues have been already dealt with in the past. (The difference, as I see it, is that the economy is also a "moral" issue).

How should one characterize Day's approach to such issues? Is it, in the best-case scenario, a welcome accommodation to the realities of a pluralistic society? Is it an unwillingness to publicly debate his own faith-based stances?

Or is it, in the worst possible scenario, a strategic retreat that has the look of Pontius Pilate — the original populist who freed Barabbas instead of Christ because that was what the crowd wanted?

Bill Blaikie, an ordained Minister of the United Church, is the NDP Member of Parliament for Winnipeg Transcona. This article first appeared in Pundit Magazine, an online journal: see www.punditmag.com

Trudeau: a most significant Canadian leader

Principalities & Powers

David T. Koyzis

Pierre Trudeau was undoubtedly the most significant Canadian leader of the second half of the twentieth century. Above all, unlike his predecessors and successors, he was a sophisticated intellectual conversant with the classic political theorists, as well as with the major cultural and artistic trends of western history. He positioned himself squarely within the liberal tradition of Hobbes, Locke and Kant, and this liberal allegiance motivated his vision of a "just society," where all Canadians, irrespective of their creed or mother-tongue, would enjoy the equal rights of citizenship from coast to coast. This vision is key to understanding Trudeau's contributions as well as his failures.

Unrelentingly pursuing a vision

From the moment he became prime minister in 1968, he unrelentingly pursued a vision of a bilingual, multicultural Canada with a strong central government and a distinctive place in the international arena. Before then Canada had had only two French Canadian prime ministers. Since then we have been governed by prime ministers from Québec for all but a few months of the past 32 years. Moreover, to get anywhere today within the public service one must speak both official languages. And it is highly unlikely that a major political party could any longer win power with a unilingual leader. In short, Trudeau secured the place of the French fact within Canada, even if he was much less adept at understanding the aspirations of his fellow Québécois.

Here is where his vision ran into difficulties. Trudeau's personal motto was "reason over the passions," a slogan owing much to the mixed legacy of the classical Greek tradition. If a particular point of view could be demonstrated to his satisfaction to be "irrational," then he felt justified in overlooking it and pursuing whatever policies conformed to his own standards of rationality. This ultimately made it impossible for him to comprehend and adequately deal with the dreams of the nationalists in his home province, for whom the promise of a bilingual Canada was not a satisfactory response. Thus Trudeau, in patriating the constitution in 1982, had no qualms about doing so over the objections of Québec, thereby laying the basis for a revival of separatist sentiment in the 1990s.

If Trudeau was unable to concede any legitimacy to the aspirations of Québec nationalists, he also effectively alienated westerners for similar reasons. His controversial National Energy Program in 1980 helped contribute to the rise of the Reform Party, because it was deemed deleterious to western interests. A more savvy political leader would have understood that, whether he disagreed with them or not, the expressed opinions of westerners could not simply be ignored and would have to be acknowledged and accommodated in some fashion. It is unfortunate that our system of executive-dominated single-party governments allowed Trudeau to do this, to the detriment of the country as a whole. His successors are still trying to pick up the pieces.

Less than adept at practical politics

If politics, in Bernard Crick's words, is all about conciliating peacefully the existing diverse interests of society rather than attempting to implement a rationally justifiable vision over their heads, then Trudeau, for all his undoubted gifts, was less than adept at practical politics. This is the sort of thing that often earned him the reputation of being haughty and élitist.

Perhaps even more significantly, Trudeau ushered in a new kind of image-driven politics subversive of ordinary political institutions. It would be difficult to imagine a Pearson or Diefenbaker publicly giving someone "the finger," pirouetting behind the Queen's back or wearing sandals to the House of Commons, all of which would rightly have been seen as disrespectful. But Trudeau had star quality – the sort of charismatic appeal that made him feel justified in bypassing the merely mundane in the interest of reaching for the extraordinary, as he saw it.

Will we see the likes of Trudeau again? Probably not. And it may be for the better. After all, a polity best functions when its institutions possess stability and public esteem, when they discharge their responsibilities with justice and integrity, and when they promote "peace, order and good government," to quote the *Constitution Act, 1867*. When a visionary leader calls attention to himself, his ideas and his personal style at the expense of long-standing institutions, he inevitably makes it more difficult for the latter to function on their own once he has passed from the scene. We should hope then, not for another flashy, inspiring leader, but for needed reforms that would strengthen our existing institutions for their all-important task of doing justice to all Canadians.

David T. Koyzis teaches political science at Redeemer University College in Ancaster, Ontario, and quite likes official bilingualism. (David T. Koyzis enseigne la science politique au Collège Universitaire du Rédempteur, à Ancaster, Ontario, et il aime bien le bilinguisme officiel.)

Editorial

On the making of a Calvinistic triumphalist

Harry der Nederlanden

I first became a self-conscious Calvinist in grade 11 at a public high school. I'd had a taste of Christian education in junior high, but that's as far as the system went. My grade 11 history teacher in the public school despised Calvin and Calvinism. He spoke fondly, almost wistfully, of his days as an altar boy, extolling the richness of high-church liturgy. Calvinists, he sputtered, were those people who ruined the beautiful cathedrals of Europe and England when they tore out all the statuary and did away with ritual, pomp and hierarchy.

"They threw the baby out with the bathwater!" was his refrain, as he hammered on his theme every morning for the two weeks we studied the Reformation. There was no doubt at all in his mind that Calvinists were vandals at heart; they had done terrible damage to Western culture. "After all, they shut down Shakespeare... Shakespeare!!"

His pudgy face grew pink with indignation. Very unusual, for he was a thick, amiable man who loved conversation, good manners and high culture. I could never figure out why he later championed the French Revolution, though. They threw out a lot more than "the baby" with the bathwater: they threw out detached heads by the basketful.

Same history told in very different ways

His diatribes did two things for me. They made me aware of my difference, my identity as an outsider or oddball, and they made me aware that the same history could be told in very, very different ways. My identity threatened, I went on the offensive. My pastor lent me a biography of Calvin and my dad bought me Henry Meeter's book on Calvinism. The mid-term test was always made up of four essay questions. As I had anticipated, one of them was about Calvinism. I ignored the other three and spent the entire time writing furiously on Calvin and Calvinism, trying to refute all my teacher's distortions.

My teacher turned out to be something of a Calvinist after all. He believed in grace, for he graded me only on the one question I answered and gave me an 'A'. Later I came upon Cornelius van Til's notion that all Christians, when the squeeze is on, are Calvinists deep down, because they act on the belief that God's grace is irresistible. I'd already deduced that from my experience with my anti-Calvinistic history teacher.

A dyed-in-the-Genevan-wool Calvinist

So that semester I became a dyed-in-the-Genevan-wool, wooden-shoe Calvinist. I had an identity, a cause and an ideology. The following year I read Van Riessen's *Society of the Future* and I had a political platform to boot. That's a lot more than Samson had when he slew that heap of Philistines. Although I was an oddball and outnumbered like Samson, I'd discovered that by virtue of birth (and CRC membership) I was plugged into the source of goodness, truth and prosperity.

(Notice that I left out "beauty": I was having a little problem there. Not that there weren't any Calvinist beauties in Edmonton, mind you. But they were unattainable – not a gift of grace.)

As I secured my identity and got in touch with my roots and my story over the next few years, my sense of being at the centre of things grew. Calvinism not only tossed out the dirty bathwater of an adulterated gospel but all the monks, priests and hair-splitting theologians who liked to swim in it. From that cleansing flowed tremendous benefits, I learned. It washed out our eyes so we could see clearly with the eyes of science. So I celebrated science and technology, which have contributed so enormously to our health and material well-being, as fruits of Calvinism. Then there was the Calvinist insight that all vocations, not just ecclesiastical ones, are pleasing to God. This was an even bigger shot in the arm for the 16th century worker and merchant than a tax cut would be today. Calvinism is also credited for generating a lot of spare cash that served as venture capital to launch large scale business enterprises. When markets, investment, corporations, entrepeneurship and growth were considered good things, we Calvinists were eager to claim them as spin-offs of our Calvinist openness to the goods of creation and of our obedient response to the mandate to make goods multiply – along with our offspring.

Constitutional government a fruit of Calvinism

Constitutional government is also a fruit of Calvinism because our Reformed elders discovered that they could do just as good a job of running the church as the pope with his armies of archbishops and bishops, and for a lot less money. Having learned that lesson in church, they simply transferred it to government. I guess that's why we often still tend to confuse the two. No, that isn't right: it had something to do with the Calvinist concept of law as above the monarch and the magistrate. Yes, Western liberty is rooted in respect for law. (This doesn't mean Calvinism is to blame for the huge explosion in the number of lawyers. Remember, Calvin himself, although trained as one, never hung out his shingle.)

As I studied more and more, I discovered that almost all the good things that I enjoyed in the world around me, from sound theology and good preaching, industriousness and economic prosperity, education and sanitation, democracy and liberty, to science and technology, all flowed from the rich, inexhaustible genius of Calvinism. Kuyper himself demonstrated it.

Even my doubts about beauty were finally put to rest. Without Calvinism no Rembrandt, no novels, no art that delights in the humdrum detail of everyday life. Calvinism, I learned, is the very fount of all that is good in Western culture and society. Take away Calvinism and you're left with superstition, authoritarianism and barbarism — a pile of rubble, a wasteland.

Seeing ourselves as the centre of history

Hard-earned though it was, that story doesn't cut it anymore. It is imperialistic and triumphalistic – an attempt to see ourselves as the centre of history. Today's mood is much more chastened and humble. Admitting (like good Calvinists) that we are finite, fallible, sinful human beings bound by our own culture, traditions, class and so on, we no longer pretend we alone are able to read Scripture with clear eyes. Now, when we tell the story of the Reformation, we are more apt to stress that Calvin and his followers were also people of their time, in many ways more Medieval than modern. Our scholars tend to downplay the magnitude and scope of the differences that were introduced at the time.

Take the theme of *sola scriptura* (by scripture alone). At the time of the Reformation, it effectively liberated believers from a thick overlay of tradition that prevented them from reading the Bible with fresh eyes and from worshipping in more edifying ways. Today we have become so strongly aware of how much tradition and culture shape all our reading and understanding that we find it difficult to defend the Reformed stand rejecting the authority of human tradition. Aren't we just being hypocritical? Catholics acknowledge the weight of tradition; we deny it, but read Scripture through the filter of tradition anyway – a different tradition, but a tradition nonetheless.

It's a healthy reminder. Over the last two years, however, I have read a number of essays written by people in the Reformed tradition that have so fallen under the spell of this vision of human understanding as swaddled in its own parochial traditions that Scripture is almost denied the power of revealing anything reliably across time or across cultural boundaries. Scripture itself is also a product of tradition: it is what is handed down. In the minds of many theologians the process that we see happening in Scripture itself merges with the traditions of Christianity after the closure of the canon. This puts human tradition on a par with Scriptural tradition. And we are back in pre-Reformation days.

If our own words and categories of understanding shape our reading so thoroughly, Scripture is no longer able to function as a norm. It cannot stand over against us and address us from elsewhere; it cannot be the Word of God calling us to turn away from the paths laid out by our own culture.

Paradoxically, this is precisely what these same theologians say the Gospel should do – expose the idols of our own culture and spur us to change. Yet, on their terms, reading Scripture gives us little or no knowledge of *how* to change, because it conveys hardly any certain knowledge of any kind. All we get, it seems, is the charge to be transformed.

We are excoriated for our conformity to Western culture; yet, the very standard and light that exposes the shortcomings of our traditions – the Bible – is only a reflection of what we, conditioned by our culture, read into it – unless, of course, we are exceedingly clever interpreters armed with the latest tools.

The Reformation, I think, still has much to teach us.

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Letters

This is wisdom?

Women earnestly seek once again to serve: the Christian Reformed Church synod once again forms a committee.

The CRC, in its own wisdom, repeatedly creates a climate which makes God's wisdom unwelcome, by closing against women the door to full ecclesiastical praise and service.

Daughters of the resurrection

Perhaps, in wisdom, what we need to grasp is that, before they are daughters of the CRC, our women are daughters of the resurrection. It is essential, therefore, that we understand that the empowerment of women is neither allocated by a construct of church order, nor the prerogative of men with briefcases in a denominational synod; it is gifted and conferred by the Holy Spirit.

Furthermore, we must be aware that while, for whatever reasons, we as a denomination continue to footshuffle (albeit prayerfully) and anxiously postpone and frustrate the full exercise of God's gifts in women called to ecclesiastical ministry, that desire and calling to serve is a gift of the Spirit and it will not be quenched.

Consequently, women of commitment and courage, faith-filled women of vision, called to minister by the Spirit of God, are compelled to live out their God-ordained service outside of their/our own denomination, in church communities where their gifts and blessing of ministry will continue to be embraced and flourish. Thankfully, the means of grace are not the private property of the CRC.

We must be aware, therefore, that to the extent that we are unwilling to welcome the full ministry of such women, prepared and committed to minister, we hasten to precipitate the depletion of much of the finest and brightest Spirit-led leadership available from among our own community of believers.

How is it that a denomination with so biblically rich a heritage and liberating kingdom vision can so foolishly mistake its own footshuffling for the wisdom of God? How does "Christian Reformed" so easily come to be petrified into the past tense? Reformation is an on-going process. We are continually called, here and now, to reconcile and conform our lives to the on-the-move Spirit of God.

It is essential to the life of the church that we, with courage and redeemed conscience, confess that Jesus is Lord. To continue in that confession, however, requires that we reach beyond our own personal fears and gender control issues. Christ's lordship requires that we repent of our denominational pride and discriminatory policies of exclusion. It requires a wholehearted surrender to the love and goodness of God, whose good news invites, indeed commissions us, Sons of Adam and Daughters of Eve, to participate fully in the proclamation of the kingdom as children of the resurrection. Fear that masquerades as wisdom can only shamefully diminish, shrivel the ministry of the church.

Therefore, as the CRC synodical decision undermines the church's calling to be Christ-like in its embrace of all gifted believers, let us without delay acknowledge and repent of this unworthy decision. Let us affirm what so many other families of faith have long understood as biblical: the full and unconditional extension of ordination for all faith-filled women called by the Spirit of God to ecclesiastical service. As Jesus himself affirmed women, let us have the biblical audacity of faith-filled obedience to follow our Lord.

Wendy Dyk
Mary Steenland
Wynne Vandezande
Gerald Vandezande
Susan Winter Fledderus
Toronto, Ont.

Christian intolerance to gays

Regarding "Christianity snubbed and insulted at U.N. meeting of world justice leaders" (C.C. Oct., 2, 2000): I was also offended by Ted Turner's anti-Christian comments. However, I found it very ironic to see Darren Logan, a policy analyst at the Family Research Council, complain about Turner's intolerance, considering the attitudes and policies of his own organization towards gay people like me.

The website **www.wiredstrategies.com/hate.html** contains a list of statements made by conservative Christian organizations about gays and lesbians. The web site contends that these statements foster the sort of attitudes that led to the death of Matthew Shepard. I'd ask readers to judge for themselves. By clicking onto each quotation, you can read the entire document and decide if the quotation was taken out of context.

A small sample from the list of 47 entries from the Family Research Council:

- Gays are like a gun to the head of America
- Gays will recognize pedophiles as prophets
- Columbine killers might be gay
- Comparing gay Christians to Satan worshippers
- Gays embrace culture of death, risk well-being of all society
- Lesbianism akin to eating off the floor
- Gays are after children
- Gays only think about sex

Tolerance indeed.

Don Baxter
Toronto, Ont.

Is the Roman Catholic Church the only true church?

The Vatican (Cardinal Ratzinger) stated recently that the Roman Catholic Church is the "*only church*" through which we can find salvation. Like Martin Luther in his 95 thesis, we disagree with this church on several of their beliefs:

1. The infallibility of the pope.
2. The sacraments.
3. Transubstantiation.
4. The celibacy of the priests.
5. The confessional.
6. Purgatory.
7. The worship of Mary and other saints.
8. The immaculate conception.
9. The traditions.
10. The saints.
11. The authority of Scripture.

My greatest disagreement with the Roman Catholic Church, however, is on salvation. Many religions teach that we must work hard to reach heaven: it is by our merits that we earn our way to heaven. Christians — those who rely on the teachings of the Bible — teach that it is only by the sacrifice of Jesus Christ on the cross, his shed blood, that we are saved (Eph. 1:7; 1 Peter 1:18, 19). It is not by our works or merits (Eph.2:5-10).

I find it deplorable that the Roman Catholic Church boasts that it is the *only church* which saves. It is also rather pretentious. This declaration by the Vatican will certainly lead to a deterioration of good relations between the religions of the world.

Ed Hoyer
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News

Conservative Episcopalians set up parallel structures

(Religion Today) — Conservatives say they'll remain in the increasingly liberal Episcopal Church USA to transform and revitalize it. Several conservative groups have begun an informal network of pastors and parishes "parallel" to the national church structure.

The goal is to reclaim biblical faith and renew emphasis on evangelism, the conservatives say. They contend that the denomination is in "moral confusion" over issues such as homosexuality and marriage, and has left little room for conservatives. "It is increasingly clear that the Episcopal Church suffers profound divisions and that traditional views are in a minority in the power structures," said James Stanton, president of the American Anglican Council.

The Council said it would offer an "alternate route to ordination," hold a convention for orthodox Anglicans, and host conferences for young people. The conservatives said they would remain active in their local churches and participate in denominational conventions.

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Christian colleges growing

(Religion Today) — Conservative Christian colleges and universities across the US are experiencing an extraordinary enrollment boom.

The student population rose 35 per cent from 1990 to 1998 at the 94 Christian schools that are members of the Council for Christian Colleges & Universities, according to the council.

Schools double in size

A number of the schools have doubled in size in the past decade, according to U.S. News.

Many of the schools have major new building projects. Financial savvy has helped keep tuition costs down, to an average $11,463 compared with the national average of $14,463 at other private colleges, U.S. News reported.

Schools that belong to the CCCU are "intentional about helping students understand the world from a faith perspective," according to the CCCU. They have "comprehensive curricula rooted in the arts and sciences and are committed to the integration of biblical faith, scholarship, and service." About half of the 1,600 private, four-year institutions across the country are historically "church related," but those roots have shriveled in many schools, according to the CCCU.

Enrollment at secular and other religious schools is not keeping pace with the Christian schools. From 1990 to 1996, enrollment increased four per cent at public institutions, five per cent at private institutions, and 11 per cent at institutions with religious affiliations, according to the CCCU. Enrollment in CCCU schools was up 24 per cent during the same period.

Increase in home-schooled students

Several factors have contributed to the recruitment pool for Christian colleges. They include an increase in the number of home-schooled students from one million in 1992 to 1.5 million, and a surge in enrollment at Christian private high schools.

Another factor is that the good economy and the upward mobility of evangelical Christians leaves many of them more able to afford a private college. said Joel Carpenter, provost of Calvin College in Michigan.

Others see a connection between a decline of morality in the United States and fuller classrooms at Christian colleges. "There are a lot of people reacting to the direction our culture is taking. Those are the people we see coming to our institution," said Alton Lacey, president of Missouri Baptist College.

Parents and students who patronize Christian colleges are saying that there must be something more and better to life than "drifting deeper into materialism and a me-first attitude about life," Robert Andringa, president of the CCCU, told the Christian Science Monitor.

Christian colleges are emphasizing that spirituality is only one aspect of the education they offer, and that they are seeking to develop the "whole" person – academically, spiritually, and socially. "We often say that we're interested in giving you more than just the means to make a living. We also want to help you make a life."

Academic standards have risen at Christian colleges, which once were considered second-rate because of open or minimally selective admissions policies, said Jeremy Lord, a consultant who has worked with evangelical colleges to increase enrollment. Most Christian schools are trying to boost their academic reputations by hiring more faculty members with Ph.D's, he said.

Study of religion flourishing

ATLANTA, Ga. (EP) — Emory University has received a five-year, $3.2 million grant from the Pew Charitable Trusts to establish a new Center for the Interdisciplinary Study of Religion.

"Emory aspires to make religion one of the five or six cardinal themes that suffuses its scholarship and defines its educational mission nationally and internationally," said Emory Provost Rebecca Chopp in announcing the grant. "Emory faculty are doing path-breaking work in the study of religion and practice, religion and the professions, and comparative religions. This support will help the university to become a permanent center for world-class religious scholarship."

Emory is a United Methodist related school. With this grant, Emory joins Yale, Princeton and Notre Dame, each of which recently has received Pew funding to establish centres for interdisciplinary religious scholarship.

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SPECIALS

Great minds, precarious future

Campus Culture

Peter Schuurman

A number of issues back I gave a gentle rant on Brock's new motto. The slogan "Careers Begin Here!" now overshadows the older Latin motto "Surgite!" (Press On!). Since then some colleagues on other campuses have pointed out new mottos that betray a similar transition — a transition from faith and virtue to the mundane and utilitarian.

McMaster's official motto is "in Christ all things hold together" (residue from its origin as a Baptist seminary — Colossians 1:17). What I heard on the voice mail last year was "Welcome to McMaster University, where 'We're Changing Tomorrow Today.'" Sounds like there are some pretty powerful people at McMaster.

The University of Alberta's official motto is "Quaecumque Vera" or "Whatsoever things are true..." from Philippians 4:8. All the advertising, however, goes out with the slogan: "It makes sense." Is the double entendre "It makes cents" intentional?

Nazis looked for great minds

The University of Toronto's coat of arms says, "Velut Arbor Aevo" (which means "As a tree in the passage of time"). The real slogan now is "Great Minds for a Great Future." The CRC campus minister at U of T, Brian Walsh, wrote an article in the Varsity Press commenting on this new mission for the university. He warned that the one thing that is clear from the history of the West is that an increase in *scientia* (intellectual knowledge) has no direct correlation with an increase in wisdom or morality. Often the opposite is the case, as with Nazi regime in the thirties, where serious talk of "great minds" and "great futures" became a licence to overrun Europe.

Says Walsh:

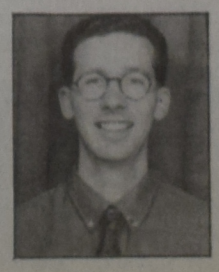
Will the Great Minds of this university contribute to a Great Future? Only if those minds are directed by a vision of life that is rooted in wisdom and directed by a morality that seeks to open up the future. Minds alone (great or otherwise) do not produce a great future. If the future is to be truly inhabitable then it will also need to be the result of warm and compassionate hearts.

At the corner of Avenue Road and Bloor [in Toronto] stands the Church of the Redeemer. Last week their outside sign read: "What's a Great Mind Without a Great Heart?"

Moral Vacuum TM (trademark symbol)

We are all witnesses to this sad transformation in our culture. Some of it is done in the name of pluralism, hoping that bland or ambiguous slogans will appeal to a broader public. The stronger influence is economic, as universities compete for the tuition fees of potential students. What we are left with in our country are institutions that are feigning to be inclusive of everyone by stripping themselves of their spiritual heritage, but ultimately are selling themselves out to the mindless vacuity of consumerism. Figuratively speaking, if tradition was the mechanism by which earth was kept in orbit, are we severing ourselves from the sun?

If that sounds like hyperbole, listen to George Marsden's thesis in his book *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. "People concerned about the place of religion in American life might be particularly concerned that the largely voluntary and commendable disestablishment of religion has led to the virtual establishment of nonbelief, or the near exclusion of religious perspectives from dominant academic life." The battle lines in Canada may not be as clearly drawn or as raucous as they are in America, but they are here, too. And we cannot go back to some "ideal" period when the Protestants ruled the land. We do, however, want something other than consumerism to inform and transform the way we live, especially in the places where our future leaders are recruited and molded. So what about the future? Where can a public university go?



Peter Schuurman is the Christian Reformed campus chaplain at Brock University in St. Catharines, Ont.

Growing strong daughters

In her new book, *Growing Strong Daughters* (Baker Book House), Lisa Graham McMinn, an assistant professor of sociology and anthropology at Wheaton College, an evangelical Christian institution west of Chicago, instructs parents on how to raise confident and capable women. She is the mother of three girls. Following are excerpts from a recent interview conducted by Melanie Noto of *The Washington Times*.

Q: What are the most important issues that parents face today when raising daughters?

A: I think one is increasing a strong sense of self and self-confidence. Girls, when they hit adolescence, tend to go into a decline of self-confidence. If parents know this and anticipate it, they can be working on developing a strong sense of confidence by developing competencies. If they see their daughter is good at sports, they can encourage her athletically. In whatever they see their daughter exhibiting an interest and ability, work to develop that as a competency.

Q: You suggest parents use women from the Bible as role models, and the examples you gave were of heroic females rewarded with marriages. Is marriage the main goal here?

A: No. I think marriage is a wonderful gift for women who end up in good marriages. Certainly the culture of the Old Testament was that women get married. They didn't remain single, so most of the models we have are of married women. People must be careful not to imply that marriage is the only road to fulfilment. Daughters and sons need to know that there are fulfilling lives for people who are not married.

Q: How can single women find fulfilment in a church that so heavily emphasizes marriage?

A: I want to be able to say single women can find fulfilment in the church. But I know there is a challenge for the church to be able to validate singlehood. Single women may have to look outside the church for that validation.

Q: You also suggest teaching girls that virginity is not the most important quality of a young woman. Doesn't this contradict your faith?

A: Our church has tended to overemphasize the importance of virginity. Girls who have lost their virginity have a sense that they have lost their value.

God values who we are as people. Our behaviors don't determine our value. The church has erred in overemphasizing certain kinds of sins being worse than others, sexual sins being in that category. However, I do affirm that virginity is a good thing.

Q: Does your faith ever come into question when you read how women were oppressed in the Old Testament?

A: I think that women have to reconcile what they see in the Old Testament and recognize that it is reflective of broken structures and not what God desired. If I can look at the oppression in the Bible and see it as a part of the fall, then I could focus more on the redemptive possibilities of restoring women as partners of men. I think the teachings of Jesus reflect that.

Q: How do you reconcile the instances in the Bible when God directly instituted oppressive measures against women?

A: I'd like to challenge our interpretation of those passages. I'm not a biblical theologian. But some biblical theologians take the passage of women having to bring a sacrifice to atone for their menstrual periods as evidence that God wanted them to have the same access to God as men did.

I recommend Phyllis Trible's book, *Texts of Terror*. She is a biblical scholar who looks at some of the Old Testament passages that show oppression of women. She distinguishes between what God intended and what people did.

Q: Why bring up strong daughters if men don't want to marry "strong women?"

A: I think there are more men that want to marry strong women. More men are beginning to look for equal partners rather than a junior–senior relationship. Men are starting to look at how social structures have limited their expectations for how they are supposed to be and live with others.

Q: What led you to write this book? What do you think wasn't being said to young women?

A: I think that women were being told to get angry. There was a lot of emphasis with women's rights and that needed to be balanced with a sense of obligation to God and to society. We need to contribute as men need to contribute to society.

The book raises the awareness of the hidden messages in our culture that undermine women's ability to think that they are capable, competent and have something to contribute. By raising the awareness of a hidden culture, we can better challenge it and confront it. My hope is that women will more actively participate in the public sphere and in spheres where men have typically dominated. If we can bring in the intuitive nature and sensitivity of women, then a missing piece will be brought back in.

Christian website for high school students

MINNEAPOLIS, Minn. (EP) — The Billy Graham Evangelistic Association (BGEA) is taking the gospel to young people through the Internet. The ministry recently announced the launch of a new youth discipleship Web site designed especially for high school students called Passageway (**www. Passageway.org**).

"The purpose of Passageway, first and foremost, is as a follow-up tool to the youth night of the Billy Graham crusades and the Franklin Graham festivals," explains content editor Steve Knight. "What we're trying to do is provide youth with a resource for further spiritual growth and trying to touch on topics that youth are excited about and interested in, while giving them an opportunity to ask questions and get answers."

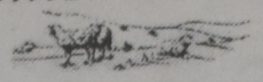
Learning to live faith more fully

Passageway.org is a place for young people to interact with each other and learn to live the Christian faith more fully. There are articles on pop culture and interviews with Christian authors and recording artists.

Passageway's graphic designer, Matthew Taylor, says the "Q&A" (question and answer) section is perhaps the most valuable part of the site. Passageway visitors can e-mail their questions, and the answers are provided from a biblical perspective.

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



Hapless victims of the inevitable

It is said that there are two certainties: death and taxes. "I don't have to do nothing but die," a friend used to say.

We all, however, deal in more than one or two inevitabilities. For instance, there is the assurance that someone somewhere, whether in government or commerce, will ensure that we will prosper. When oil and gas reserves run out, someone assured me, "They will find something else." When I asked who "they" is, he didn't know. Such was his confidence in technology that there was no question that it will produce whatever we "need". He hadn't realized that "they" is really always "us".

Two ongoing phenomena to which most people are resigned are urban sprawl and its land-gobbling cousin, country-residential development (acreages). Must this be allowed to spread over the countryside as though it cannot be redirected or even stopped?

A popular inevitability with politicians in our age seems to be the "trickle-down" theory, which assumes benefits will trickle down to the "ordinary" people from the very rich, and so it is important to cater to the rich. Here in Alberta the oil and gas industry and to some extent the forestry industry enjoy the beneficence of a government that depends on those "resource" industries to carry the day for the government and presumably its citizens.

Agriculture hampered by such resignation

Agriculture for the long term has been seriously hampered by adherence to such resignation. In addition to these attitudes, there are questionable trends within agriculture itself that are thought to be unstoppable. The current hot issue is large intensive livestock operations (ILO) and their effect on the environment. Huge hog factories much bigger than anything previously seen are either being proposed or are already built. Some communities are keeping them out. But many farmers and elected politicians are convinced that the proliferation of largo ILO's is inevitable.

As inevitabilities go, students of the Bible understand that there are, in fact, immutable certainties. Some of God's pronounced principles even seem to resemble the inevitabilities assumed above.

How much of the earth's bounty should we use?

"The earth will wear out like a garment" (Psalms 102: 25-26), is one such passage. If one thinks about the word "wear," it becomes apparent that a blanket does not wear out unless it is used. Obviously God has given us the earth's bounty to use. The question is, how much use? Do we, as a former U.S. Minister of the Interior suggested, use up everything "because Jesus is returning soon"?

The Lord of heaven and earth does not tolerate any of us taking huge amounts more than we need (and thus speeding up the wear of the blanket). There are biblical inevitabilities that speak to that, such as: 1. God is just and will hold people accountable for their actions. 2. Woe is pronounced on those who set out to build large empires. 3. God takes the side of the poor when they are made so by the greed of others.

Humans have been given dominion over this earth which is the Lord's. Dominion is not license to do as we wish, but to rule in accord with the wishes and purpose of the Lord. To roll over and turn belly up like a silly pup when confronted with a difficult issue or a demanding acquisitor does not speak well of the steward; nor does it honor the proprietor.

Vern Gleddie has a sheep ranch near Edmonton, Alta.

Church

Hindu nationalist group advocates national church for India

NEW DELHI, India, (Newsroom) — Christians in India should free themselves from dependency on foreign missionaries and establish a national church, much like that in China, the leader of an influential Hindu nationalist organization suggests.

Addressing a rally in Nagpur, K.S. Sudarsan, leader of the Rashtriya Swayamsevak Sangh (RSS), the ideological parent of the ruling Bharatiya Janata Party (BJP), said that most Indian Christians are patriotic. But he accused foreign missionaries of "wreaking havoc with the unity and integrity of the country" and of "hatching a political conspiracy to destabilize the country."

Indians capable enough

"I think that the Indian Christians are capable enough to spread the gospel of Jesus Christ in India," J.P. Mathur, a senior BJP leader, told Newsroom. "Why should they need the help of these foreign missionaries? In fact, the activities of the foreign missionaries bring a bad name to Indian Christians also. There is enough evidence that the foreign missionaries have been indulging in anti-national activities in the northeast areas of the country."

Mixed reactions from Christian leaders

Sudarsan's statement evoked mixed reactions among Christian leaders. While the majority scorned the suggestion of a national church, a few expressed displeasure with the proselytizing activities of some foreign missionaries. The concept of an official church conflicts with the basic principles of India's secular Constitution, which emphasizes freedom of religion, they said.

"If individual freedom is threatened, the church will certainly resist and will do everything to protect the Constitution of India," said Father Dominic Emmanuel, spokesman for the Catholic Bishops Conference of India (CBCI).

Job Mar Philexinos, Metropolitan of the Orthodox Archdiocese of Delhi, said that proselytizing activities of a few churches have caused problems for Christians in India. "We have always been advocating an Indian church and claiming that ours is the real Indian church," Philexinos said. "Whatever problems the Indian church faces were not from the Hindu brothers, but from certain church denominations."

Sudarsan accused American Baptists in particular of "creating troubles in Tripura where the Hindus are being driven out and tribals were harassed in the name of Christianity." Hindu fundamentalist organizations have been complaining about "forced conversions of the tribals" by foreign missionaries in Tripura, where Hindus are a minority.

Dictatorship vs. democracy

Emmanuel of the Catholic bishops conference took exception to Sudarsan's suggestion that churches in India follow the Chinese model of a state-approved church. "We would like to know whether he wants the Indian political system to follow the model of (the) Chinese political system, which is a dictatorial communist system where there is no individual freedom and respect for democratic processes," he said.

The situations in India and China are not comparable, Philexinos told Newsroom. "One is under dictatorship, and the other is democracy. Churches or any other religious institution cannot be under the government. We cannot imagine such a situation.

"It seems Sudarsan is not aware of the Indian tradition," contended Philoxinos. "It has the rich tradition of tolerance. How can one say that the foreign missionaries should be expelled when in every other field you invite foreigners to the country?"

Attacks on Maluku Christians continue

Alex Buchan

LONDON (Compass) — As Protestants and Catholics began a nine-day period of mourning on September 26 to reflect and pray over the terrible war ravaging eastern Indonesia's Maluku (Moluccan) Islands, another Christian village was shelled and destroyed by the Muslim jihad army responsible for dozens of other attacks.

Authorities suspiciously slow to react

The village was Hatiwe Besar on the island of Ambon. Muslim forces came in from land and sea, using mortar fire and bullets to level the town. It is not known yet how many Christians have been killed. Again, the authorities were suspiciously slow to react.

According to the Masariku Network, not a single member of Indonesia's security forces appeared until the conflict was two hours old, and most of the damage had been done. The Indonesian Special Air Forces is based a mere two kilometers away from the village.

In addition, "Ships of the Indonesian Navy, which usually guard the waters of Ambon Bay, made no attempt to blockade the mobilization of Muslim forces by boat from the direction of the city of Ambon towards the village of Hatiwe Besar," Masariku reported.

Church leaders from all denominations gathered after attacks on Christian villages September 19-21 and called for a nine-day period of fasting and prayer starting from September 26 and ending on October 5 with an ecumenical service at the Maluku Protestant Church in Ambon.

"Thousands of Christians have become victims," Christian leaders stated September 21. "Many were killed or disabled for life. Many lost almost all of their property. Men, women and children have suddenly become widower, widow, or orphans. People no longer experience peace in their lives."

Christians discouraged by Indonesian president

According to local sources, Christian leaders were discouraged by a September 2 meeting with Indonesian President Wahid, where they bluntly told him the civil emergency declared in June was not helping to calm the conflict, as the security forces were assisting the 3,000-member Muslim jihad force that arrived in the province in May.

Maluku's political leaders have ordered the Muslim forces to leave, but thus far they have refused. A government source admits, "There are many in the military that do not like Wahid, and the fact that he has made many new appointments at the top has only increased resentment in some quarters."

However, even Muslim leaders are calling for the jihad force to leave.

A.T. Zees, a Muslim leader in Minahasa, told a gathering of Protestant, Catholic, Hindu and Buddhist leaders on September 14 that the jihad fighters should withdraw.

"In Islam, jihad is a holy war against all evils — not murdering Christians, destroying their houses and churches, robbing, and doing other contemptible deeds," he told the diverse religious body meeting in Tondano.

In the 20 months since hostilities between Christians and Muslims broke out in the islands that make up northern and southern Maluku provinces, more than 3,000 people have been killed and over 200,000 are refugees.

Bomb explodes in Tajikstan church

DUSHANBE, Tajikistan (EP) – Around 400 people were in attendance during Sunday service Oct. 1 at Sonmin Grace Church when two bombs went off, killing 10 and possibly injuring as many as 70 others. Tajikistan media attributed the bombings to Muslim fundamentalists, reports Compass Direct. However, Duchanbe police arrested 12 leaders of the church after the bombings. Sources said that some of the leaders were interrogated, tortured and denied food. Compass reports that the country is experiencing a backlash against foreigners, which might explain the persecution of the church leaders. Sonmin Grace Church is supported in part by Korean missionaries and churches. Two days before the church bombing the U.S. Embassy in Dushanbe was evacuated in response to "a confirmed threat against foreigners." In the past, the government of Tajikistan encouraged religious freedom but the recent bombings and threats against foreigners could signal a change in this policy.

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Chile evangelicals achieve legal parity

(Compass) — Since the days of the Spanish conquest, Catholic Christians have had a public monopoly on religion in Chile. New legislation passed by the Chilean Congress in October 1999 and promulgated in May of this year grants Protestants and other religious bodies equality with Roman Catholics. "Article 2 of the law has a very strict declaration that there can't be religious discrimination of any sort now in Chile," said Lee Iverson, an American attorney living in Santiago.

That Protestants have finally succeeded in gaining legal parity with Roman Catholics is due in large part to the remarkable growth of their movement in Chile. Although they represent only 20 percent of the population, they have developed a prominent public profile due to the many compassionate ministries they operate, as well as strong attendance at Sunday worship. Iverson stressed that Protestants still have work to do to bring complete religious equality in Chile.

No more 'Onward Christian Soldiers'

COLORADO SPRINGS, Colo. — Should Christians use military metaphors when they evangelize? Representatives of 31 evangelical mission groups say no, and have signed a statement urging Christians not to use terms such as "crusade," the *Colorado Springs Gazette* reported. Such words may offend non-Christians and even endanger Christian workers, they said at a meeting at Fuller Theological Seminary last month.

Use of the word "crusade" to refer to an evangelistic outreach stirs centuries-old bitterness in Muslim nations, according to the signers, because it invokes the bloody wars waged by European Christians to reclaim the Holy Land in the 11th and 12th centuries. Other offensive terms include "conquer," "advance," "enemy," and "beachhead," according to the Gazette.

Islamic leaders and government officials who oppose Christianity have used printed ministry materials containing warfare terminology against missionaries, the signers said. Although the terms have been used for decades, the materials have gained wider circulation with the advent of the Internet. "Now everything that goes on the Web can be read by anyone in the world. So this becomes a much larger issue," Robert Nicklaus of the Christian and Missionary Alliance said.

Major evangelical missions groups signed the statement, including two umbrella groups, the Evangelical Fellowship of Mission Agencies and the Interdenominational Foreign Mission Association as did representatives of the World Evangelical Fellowship and the Southern Baptist Convention.

Confess-a-thon in Washington

WASHINGTON, D.C. (Religion Today) — About 22,000 Catholics went to confession at the Washington Convention Center October 6. Penitents and priests sat face-to-face in 200 pairs of chairs, spaced 10 feet apart to afford privacy, Oct. 6 in the nation's capital, according to *The Washington Post*. The event, part of the Archdiocese of Washington's weekend Eucharistic Congress, was unique in the diocese. An archdiocesan spokeswoman cheerfully referred to it as "the confess-a-thon."

Priests worked in shifts as Gregorian chant was piped over the public address system. As one penitent finished and received a blessing from the priest, another penitent would take the vacant chair. "It's quite amazing when you stop to think of it," Walter Tappe, director of the archdiocese's office of worship, told the Post. "The feeling, the collective emotion. God's mercy and forgiveness is present and palpable."

World awareness of persecution is not enough

(Compass) — About 200 million Christians worldwide suffer discrimination and persecution on a daily basis, and millions more are under threat. For years, it seemed that much of the Western church was oblivious to the fact that Christian persecution had continued past the first century. But that has changed, thanks to a team effort, says Steve Haas of Prayer for the Persecuted Church.

Starting as a relatively unknown movement in 1996, the International Day of Prayer for the Persecuted Church (IDOP) saw about 300,000 churches participate worldwide in 1999, including an estimated 70,000 in the United States. Leaders of the IDOP movement believe the annual prayer day — scheduled this year for November 12 — has been influential in awakening the Western church to the plight of persecuted Christians. IDOP leaders stress that the ongoing need for concentrated prayer is the major element in bringing positive change. But direct intervention must follow.

For more information: Open Doors at **www.opendoorsusa.org**; World Evangelical Fellowship at **www.idop.org**; Prayer for the Persecuted Church **www.persecutedchurch.org**

From 'no respect' to 'opening of the evangelical mind'

(Religion Today) — Evangelicals are beginning to win more respect in secular intellectual circles, a sociologist says. Alan Wolfe of Boston College took a close look at Wheaton College, Calvin College, and Fuller Seminary, and discussed the trend in "The Opening of the Evangelical Mind", an article in the October *Atlantic Monthly* magazine.

Evangelicals have ranked "dead last in intellectual stature" of all America's religious traditions, but are changing, Wolfe wrote. "Evangelical scholars are writing the books, publishing the journals, teaching the students, and sustaining the networks necessary to establish a presence in American academic life."

Wolfe says evangelicals have made progress since 1994, when Wheaton scholar Mark Noll published *The Scandal of the Evangelical Mind*, criticizing fundamentalism. Noll faulted fundamentalists for having what he called an unwarranted self-confidence that "casually discounted the possibility of wisdom from earlier generations." The book, Noll said later, "came very close to being my letter of resignation from the evangelical movement."

Alpha: Could it change your life?

(Religion Today) — Television viewers in Britain can tune into a course about Christianity. Ten one-hour programs on national TV next year show non-Christians learning doctrine and posing questions to an instructor during the Alpha course, a low-key, user-friendly introduction to the faith. Talk show host David Frost hosts the series, one of the largest religious projects on national television in recent years.

Alpha: Could It Change Your Life? follows a group of 12 people as they participate in Alpha. Frost presents each program and interviews the group at the end to see if their attitude toward the Christian faith has changed.

Frost says he is fascinated by the idea. His religious roots run deep: his father was a Methodist minister and his brother-in-law a medical missionary. Frost was among the first journalists to interview Billy Graham at a Wembly Stadium rally in 1954 and has conversed with the evangelist many times since. As many as half of the Church of England vicars in the UK date their Christianity to Graham's rally, Frost said.

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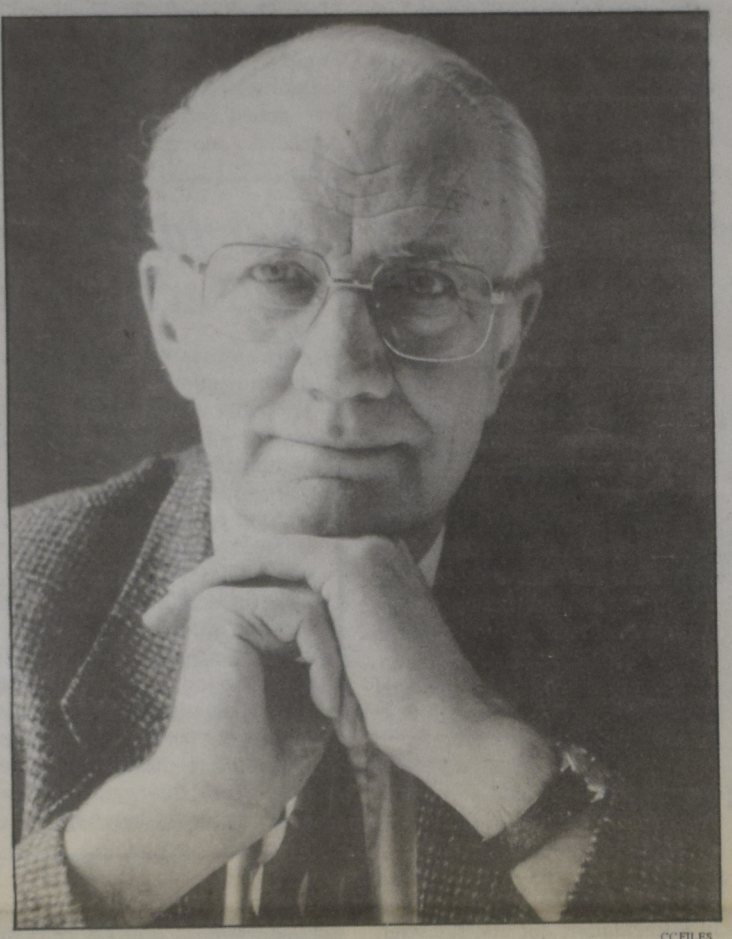
Analysis

Should the Christian Reformed Church join the World Council of Churches?

Harry Antonides

Marlin Van Elderen, a longtime staff member of the World Council of Churches, wrote in *The Banner* of May 22 that the time is now ripe for the Christian Reformed Church to join this ecumenical organization ("That We May Be One"). He claimed that the obstacles to joining are not theological because our confessions state that the church is worldwide and that we are called to give expression to the unity of the church. He wrote that the CRC had abstained from joining because of the WCC's perceived liberalism, implying that this was a misperception. In any case, he explained that the WCC is very different from what it was at the beginning.

He furthermore made the point that the CRC has changed a great deal, too, and "today covers a spectrum that would have been unthinkable a generation ago." Van Elderen approvingly cited another writer who attributed the CRC's refusal to join the WCC to "an exclusivist mentality and a negative critical attitude" toward other churches. Presumably, that attitude has now been left behind, which caused Van Elderen to call for reconsidering our church's membership in the WCC.



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Harry Antonides

WCC guided by theological liberalism

Should the CRC now become a member of the WCC? Would a refusal reflect a separatist and self-righteous spirit? That depends first of all on whether the WCC is indeed faithful to what the Scriptures teach about the nature and task of the church. Some members of the CRC believe that there still are substantial reasons against joining this world body. I for one am convinced that the WCC in its overall leadership and direction is guided by theological liberalism. Consequently, its policies and statements have often been more inspired by what is politically and ideologically fashionable than by the central teachings of the Bible.

An apologist for Soviet empire

Think of the shameful way the WCC served as an apologist for the Soviet empire during the cold war. Though this fact has been well documented, to my knowledge its leaders never repented and offered their apologies to the Christians who were cruelly abandoned to their persecutors. In fact, it allowed in its top ranks those who were working directly for their Communist masters. Although it has changed its tune somewhat, in general the WCC continues to promote an interpretation of the Gospel that is fundamentally at odds with the position that historically has been that of the CRC.

Van Elderen's second reason for advising the CRC to join the WCC is the fact that we are no longer a confessionally unified church. And he is right on that score. It is now no longer fashionable to worry about that, but some of us are convinced that this lack of a unified vision for our church is not a mark in its favor but rather a sign of spiritual decline. What we therefore need is not more capitulation to the spirit of modernism, but a return to the biblical revelation about the true nature of the Church as the body of Christ.

Let me come back to the document recommended by Van Elderen, *Towards a Common Understanding and Vision of the World Council of Churches*. It is filled with many generalities, some of which no one can disagree with, e.g., that we need to seek justice and show in word and deed that we mean it. But in its more than half a century of history the WCC has poured out numerous papers that clearly identify with theological liberalism. This document provides a summary of the views adopted since the WCC's founding in 1948, concentrating on the calling to promote unity.

Two glaring omissions

This calling becomes an end in itself, so that it is silent on two essentials of true unity: the truth as revealed in Scripture, and Christ's atoning death. These two omissions are obviously related. They have everything to do with the modernist mindset, that is adamantly opposed to the scandal of the cross and the exclusive claims of Christ.

This starting point explains why all the emphasis is on dialogue and on accepting all comers to a common search for the truth, or better, for the right policies to bring about a world of peace and justice. Here, too, the WCC is clearly continuing on the path of the old social gospel. It locates the central message of the church in the social and political realms. The Bible, however, is very clear that sin lies at the bottom of all that is wrong with the world. The foremost task of the church is to proclaim that Christ has come to suffer and die for the sins of his people. That is the Good News. If the church makes anything else the core of its message, it is forsaking its God-given calling.

But some will argue that to refrain from joining the WCC cuts us off from an important opportunity to be a witness and influence for good in this body. They overlook the reality that the very basis and purpose of the WCC is to downplay the scriptural revelation about sin and that it is in Christ alone we can be made right with God. Throughout the WCC literature no attempt is made to use Scripture to discover the marks of the true church. This becomes very evident in *Common Understanding*. Let me give a few examples.

Dialogue over truth

Churches "from differing background and traditions" must be willing "to deal with disagreement through theological discussion, prayer and dialogue, treating contentious issues as matters for *common theological discernment* rather than political victory" (3.7.1 - emphasis added). That does not leave much room for insisting that there is one infallible source of truth before which all of us need to bow.

If a member church is perceived to be moving away "from the fundamentals of the faith or obedience to the gospel," the integrity of the fellowship is preserved "through the exercise of responsibility for one another in the spirit of common faithfulness to the gospel, rather than by judgment and exclusion." (3.7.2.)

To leave no doubt that all members are expected to give priority to the ideas and positions adopted by the WCC, it states: "To be a member means making a commitment to seek to implement within the life and witness of one's own church the agreements reached through joint theological study and reflection by the total fellowship." (3.7.5.) Are these the ambitions of an ecclesiastical version of the United Nations? (See also section 4.14.)

The section on the organizational structure of the WCC states that in carrying out the decisions and policies of the governing bodies the aim should be "to acknowledge the plurality of cultures and theological and spiritual traditions represented in the member churches and manifest a commitment to being a truly inclusive community."(3.16.3.)

WCC may move to include non-Christians

Some may be surprised to learn that the WCC's concept of inclusion may move it to seek organizational fellowship with non-Christians. But given its lack of commitment to a distinctively biblical confession, they should not be surprised to find the following in *Common Understanding*: "More recently, a growing number of voices from the churches, especially in Asia but also in Latin America, have spoken of the need for a 'wider ecumenism' or 'macroecumenism' — an understanding which would open the ecumenical movement to other religious and cultural traditions beyond the Christian community.(2.6)

Wiser than the Scriptures

I am convinced that joining the WCC would not mean an opportunity to help further the cause of Christ in the world. Not only would it lend credence to a misrepresentation of the Christian faith. It would also be detrimental to the already fragile commitment to the Reformed faith within our own church.

In my view, one of the most insightful analyses of the modern ecumenical movement, and particularly the WCC, was presented by the late S.U. Zuidema in *The Christ of Scripture and Ecumenical Theology* (Dutch). He wrote: The WCC is not following in the tradition of Augustine but of Origin. The worst of this is not the departure from the Reformed confession, but that the proponents of this kind of ecumenicity want to be wiser than the Scriptures and the Christ of the Scriptures. It is a mystery to him why a Reformed church would want to participate in a movement that is afflicted by such deep-seated heresy.

Zuidema's prophetic warning is as relevant now as then. Should we then be satisfied with the status quo, or be indifferent to expressing more vigorously the unity of the Body of Christ? Of course not. But that cannot be done at the expense of the central teachings of God's revelation.

We need to look for more ways to reach across the boundaries between churches that strive to be faithful to the Scriptures. For that we need not agree about every detail. We should celebrate the occasions of such fellowship. Above all, we need to remember Christ's prayer for the unity of his followers. He taught us that to be his disciples is to do what he commands (John 8:31). That is and always has been the only way in which we are truly one. May we be given the grace and the wisdom to walk in that truth.

Harry Antonides is the former Research Director of the Christian Labour Association of Canada.

Analysis

Towards a Candid Discussion of the World Council of Churches

George Vandervelde

In a brief article, it is impossible to respond adequately to Harry Antonides' position. Instead I will make a few observation that shed a somewhat different light on the issue. These comments do not make a case for joining the WCC. It is more important at this point, I think, to set the stage for an open and respectful discussion about the pros and cons for joining this worldwide fellowship. The last thing we need is yet another issue around which to polarise. Instead I will attempt to show how and why one may come to a rather different assessment of the WCC than Harry Antonides.

It may be helpful to fill in some personal background. Harry Antonides and I not only belong to the same denomination but to the same congregation. In fact, we have served as elders together. Not only do we sit in the same pew and share the same reformed worldview, we share many common hopes and concerns about the direction and future of our local church and, more generally, of the reformed community. I have a great deal of respect for Antonides' person, his dedication, and his convictions. As to the WCC, I agree with some of his criticisms, such as its relationship with Communism during the Cold War era and I share some of his worries.

Liberalism in the WCC driver's seat?

Antonides' major criticism, however, concerns theological liberalism generally, and specifically its expression in the "social gospel" (the reduction of the gospel to a political program). Here I agree in part. That liberalism plays a role in an organisation such as the WCC should come as no surprise. How can one expect anything different in an organisation that includes as its members mainline western churches? In many of them theological liberalism is prevalent. Does it influence documents issued by the WCC? Of course it does. Does it lead to actions that look for all the world like the "social gospel"? Yes. If making such observations is sufficient to conclude that a theologically conservative church community should not belong to the World Council, there is no need for further discussion. Case closed.

But the case cannot be so quickly closed for two related reasons. First, the generalisations Antonides makes cannot be sustained. Second, in judging the WCC he uses a yardstick that is not appropriate to that kind of body.

Antonides maintains, not merely that liberal theology and the social gospel play a role but that these ideologies *control* the WCC. Its direction, he asserts, is guided by liberalism and by the fashions of the day. It is "beholden to liberalism" and clearly continues to walk "on the path of the old social gospel."

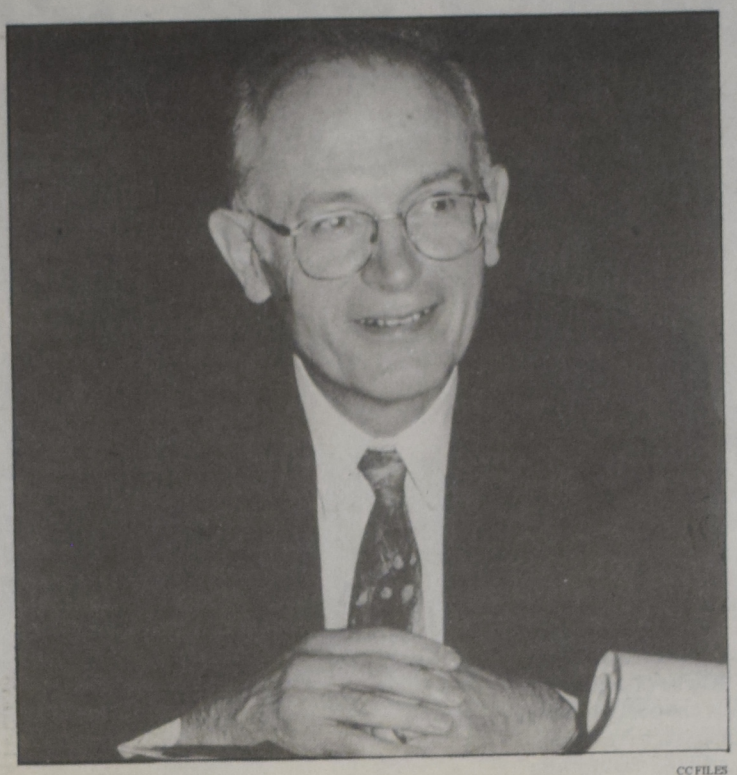
The World Council of Churches is composed of some 330 member churches from 120 countries. Among this membership one finds the huge Eastern and Oriental Orthodox family of churches. Then there is the Roman Catholic Church. Though not formally a member of the WCC, the Roman Catholic Church plays an important role in all aspects of the life of the Council. One must also keep in mind the large African member churches of the WCC. Many of these live by a basically orthodox theology. It would be foolish to think that the representatives of these families of churches would allow liberal theology to rule the ecumenical roost.

Confessional deficiencies

Antonides seeks to substantiate his very serious charges regarding the WCC by appealing to the document *Towards a Common Understanding and Vision of the World Council of Churches*. He notes that this statement fails to mention "two essentials of true unity," namely, the authority of Scripture and the centrality of Christ's atonement. He then suggests that these omissions "have everything to do with the modernist mindset that is adamantly opposed to the scandal of the cross and the exclusive claims of Christ." One can hardly think of a more serious charge.

To come to a fair assessment of *Towards a Common Understanding*, however, one must keep in mind the nature of this document. It presents a provisional outline (note "towards" in the title) of the future make-up and direction of the WCC. This document is similar to vision statements developed by and for a church or Christian organisation. Many of the vision statements written by Reformed congregations mention neither the authority of Scripture nor the centrality of the cross. One would hardly, with such a statement in hand, charge that the congregation has bought into a modernist mindset that is adamantly opposed to the scandal of the cross.

Antonides is, no doubt, convinced on other grounds that essential elements of the faith are denied or undermined by the



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George Vandervelde

World Council. This is clear from the most far-reaching and damning judgment that he makes, without reference to the *Common Understanding* document, namely, that "the *very basis and purpose* of the WCC is to downplay the scriptural revelation about sin and that it is in Christ alone we can be made right with God" (emphasis mine). One wonders what would possess three hundred some churches of Christ to band together in an organisation with such suicidal purposes. Even the document on which he is commenting, while not a confessional statement, points to the centrality of reconciliation in Christ. It even reminds member churches of this mutual obligation: "To be a member means helping one another to be faithful to the gospel, and questioning one another if any member is perceived to move away from the fundamentals of the faith or obedience to the gospel."

Church, Scripture, cross

The theological-confessional issues Antonides is rightly concerned about are treated at length within the WCC. It works at the unity of the church with painstaking attention to theological and confessional issues. It is because of this confessional care that the journey towards greater visible unity is so terribly long and slow. Antonides states that the WCC neglects the nature of the church and the authority of Scripture. These are precisely the areas in which the WCC is expending concentrated and concerted attention.

The WCC has embarked on a long-term study of the nature of the church (see *The Nature and Purpose of the Church*, 1998). The other major study concerns methods of interpretation, or hermeneutics (see the provisional statement, *A Treasure in Earthen Vessels*, 1998). While this is a very broad study, at its core lies the attempt to come to grips with the meaning of the phrase deliberately included in the 1961 expansion of the basis of the WCC, namely, "according to the Scriptures": "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour *according to the Scriptures* ...." Together with Antonides I would want to raise many questions about the content of the Treasure document. Yet, it does affirm that in the process of interpretation, "Scripture is the primary norm and criterion."

As to the confessional nature of the church, a long-range project is underway called *Towards the Common Expression of the Apostolic Faith Today*. The goal of this project is the common explication, recognition, and confession of the apostolic faith. The "explication" part of this project has yielded the 1991 document *Confessing the One Faith*. It is this type of document that one would need to consult regarding the elements of the faith which Antonides finds missing in the vision document. *Confessing the One Faith* deals extensively with the meaning of Christ's death, as suffering and dying for our sake and in our place (pp. 54-64).

I am not so naïve as to think that the content of *Confessing the One Faith* would satisfy Antonides on all points of doctrine. I too would want to raise questions. But I wonder whether the criticism that Antonides aims at the entire WCC would survive a reading of this document, namely, that it espouses "an interpretation of the Gospel that is fundamentally at odds with the position that historically has been that of the CRC."

Which yardstick?

The reference to the historic position of the CRC raises the question as to what yardstick is appropriate for measuring the WCC. He uses the yardstick of a particular, in this case, confessional, Reformed Church. I don't mean to suggest that he uses this in a narrow, sectarian, denominational way. Nevertheless, he approaches the WCC in the same way as he would a church, to determine whether it is confessionally orthodox. The question is whether this is the right yardstick to use. The World Council is not, has never wanted to be, nor has any intention of becoming, a church. Rather, as the *Common Understanding and Vision* document emphasises, "the essential identity of the WCC" is "a *fellowship* of churches." Further, as an organization based in Geneva, the WCC is an instrument of these churches.

If we are to have a fair and open discussion, it needs to take seriously the character of the WCC as a fellowship of churches which confess the Lord Jesus Christ as God and Savior, according to the Scriptures and which seek to serve the triune God. To ask whether it meets our standards for "the church" is to pose the wrong question. Rather, amidst the sad brokenness of the body of Christ in our world, another kind of question begs for an answer. Can we be fully engaged in working for the authentic unity of the church while turning our back on this "fellowship of churches"? This kind of question holds the promise of a candid, searching, and respectful discussion of the pros and cons of joining the flawed fellowship and the marred organization called the World Council of Churches.

George Vandervelde teaches Systematic Theology at the Institute for Christian Studies and is involved in Evangelical — Roman Catholic — World Council dialogue.

Family

Roots and Branches

Sonya VanderVeen Feddema

HARRY DER NEDERLANDEN ILLUSTRATION

Davita considered wearing her cherished clown costume to her friend's birthday party. It would be such fun to be dressed up as a clown! she thought. But then again, would she feel awkward because she'd be the only guest dressed in a costume? My seven-year-old daughter couldn't decide what to do.

When the day arrived, I asked her, "Are you going to wear your costume?"

With a hint of discovery in her voice, she said seriously, "You have to make a lot of decisions in life, Mom!"

I chuckled at her accurate assessment. Daily we face decisions which, like trees, have roots and branches. The roots are the world views that decisions grow out of. The branches are the consequences that sprout from decisions.

Rooted in God's love story

Christian parents and children are rooted in God's redemptive love story. They claim a distinct world view and their decisions proceed from it. They recall that Moses pointed out two paths to the Israelites: "I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him" (Deuteronomy 30:19-20a). Life, as Moses referred to it, meant all that makes existence abundant, complete, and fruitful, as God created it to be.

By turning Moses' statements into questions, parents can give their kids a tool with which to discern whether or not their decisions are God-honoring and are rooted in a Christian world view. Am I loving the Lord my God when I choose to dress in a certain style? Am I listening to his voice when I spend my money in a particular way? Am I holding fast to him in the manner in which I spend my time?

Choices and world views

Parents also can make their kids aware of the many secular world views circulating in our post-Christian era. What perspectives might kids encounter? Relativism claims there are no absolute truths. Hedonism asserts that pleasure is a person's chief goal, whatever shape it may take.

Materialism is the tendency to be more concerned with material than with spiritual or intellectual matters. Humanism glorifies man, claiming he is capable of self-fulfilment without any connection to God, Narcissism is self-love, which manifests itself in extreme interest in one's own looks, luxury, importance, and talents.

Christian parents and children need to constantly ask, "Is our world view rooted in Christ or is it rooted in something else? What world view shapes the way we decide to spend our money, use our time, treat others, view our bodies, and manage the earth?"

Consequences as branches

Besides being rooted in world views, decisions have consequences which branch out from them.

Kids can make choices which harm themselves, and which they struggle to overcome years later. These decisions can take on many shapes: dabbling in pornography, alcohol or drug abuse, involvement in pre-marital sexual relationships, or excessive concern about body image.

How can parents deal with these types of decisions? Let's take smoking, for example. If your twelve-year-old begins to smoke, what can you do about it?

First, pray for wisdom as you talk to your son about his smoking habit. Without preaching, remind him that God cares about what he does to his body.

Try to discover why your son decided to smoke. Did he begin so he would be accepted by his peers, or did he fall for the media's image of smokers? Did he want to be like his oldest brother's friend who smokes, or does he enjoy the sensation of smoking? Once you understand why he started, discuss with him the world view undergirding his decision. If, for example, he decided to smoke because of media portrayals of smokers, discuss the flaws of that image and how he has been fooled by a false picture.

Let the facts speak for themselves. Gather literature and videos on the effects of smoking. Ask your son to view them. Talk about the cost of smoking, not only financially but also physically. Tell him that he can harm non-smokers with his second-hand smoke.

Share stories you've heard of people who have spent years trying to quit smoking. Explain the frustrations and failures they've experienced, the different techniques they've used to quit, and the regrets they've had over poor health and squandered money.

Finally, don't nag at your son to quit even though it's tempting to do so. Within your area of control, set boundaries around the issue of his smoking and expect him to obey them. For example, don't allow him to smoke in your house or on your property, or in front of younger siblings.

Consequences and repercussions

Children also make choices which hurt others. What should a parent do if this occurs? Stand by your daughter, but don't rescue her from the fallout of her actions. If there are monetary fines, make her pay them. If she doesn't have money, pay for her with the understanding that she will pay you back. Set up a repayment schedule. If an apology for an offense is required, insist that she deliver it. Don't apologize for her. If community service or volunteer work is prescribed, hold her accountable for fulfilling her obligations. While disciplining her, pray for her. Remember how often God has forgiven you, and ask God for grace to forgive her.

While the consequences of our kids' negative decisions quickly catch our attention, the results of their honorable choices often go unnoticed. Yet those consequences are just as relevant. Did your daughter decide to abstain from drugs and alcohol in spite of peer pressure? The advantageous outcome for her is a healthy body and a clear mind, and the avoidance of various destructive situations. Did your son resolve to invite a new student to his birthday party instead of maintaining his comfortable clique? The favorable effect is that community is strengthened and built up. Parents need to have as sharp an eye for the favorable results of their children's affirmative decisions as they have for the negative repercussions of their disobedient ones.

Remedies and new beginnings

Though some of our kids' decisions and their consequences are life-altering, many are minimal and easily rectified. My daughter and her friend decided to cut their hair in the privacy of the bedroom closet. By the time my husband discovered them, one girl's bangs were jagged and crooked, and tufts of hair littered the floor. When the girls looked in the mirror, the consequence of their action was self-evident. But with parental scissor work and the eventual growth of the hair, everything returned to normal.

Parents might wish all the consequences of their kids' decisions were that simply remedied. But life isn't like that!

However, as Christian parents we know we can rely on our faithful high priest, Jesus Christ, who we can call on day and night. We can point our children to him for guidance for any decisions, big or small, that they have to make. He cares about all their decisions and consequences, and he will help them make new beginnings when they fail.

Sonya VanderVeen Feddema is a free-lance writer based in St. Catharines, Ont.

Fiction

There is a season to every thing

collected and reviewed by Jeanette Romkema

The one thing I missed while living most of my adult years overseas was the changing seasons. Yes, it was wonderful laying on the hot sand of West Africa, going for long walks through the mist covered mountains of Southern China, and getting fresh flowers on a rainy day in the city of Gent, Belgium but my body never stopped longing for the four seasons I remember from my youth in North America. Seeing the first tulips in spring, going camping in the heat of summer, horseback riding in the woods ablaze with the autumn colors, and hearing the snow crackle under my feet in the winter cold. These are feelings my body will never forget and I am grateful to be experiencing again.

This collection of children's picture books celebrates the splendor of autumn and the changing seasons. Through textured pages, brilliant colors, and playful text these books offer a feast for both the eye and heart.

Red Leaf, Yellow Leaf

Written & illustrated by Lois Ehlert
New York: Harcourt Brace Jovanovich, 1991.
ISBN 0-15-266197-2. 36pp.
Picture book for ECE – primary grades.

Follow the life of a sugar maple leaf from a small seed blowing in the wind to a full-grown tree for young children to climb on. Through textural collages using seeds, roots, fabric, paper, ribbons, rope, and other objects the simple yet engaging images speak of an incredible journey from forest to tree nursery to truck to garden centre to back yard.

Lois Ehlert has a deep understanding of how to communicate to young children. This celebration of color, texture, shape, line, and composition will make readers want to reach out to touch the pages, as well as invite exploration of God's creation. A feast for the eyes.

Gathering the Sun

Written by Alma Flor Ada, translated by Rosa Zubizarreta, illustrated by Simon Silva
New York: Lothrop, Lee & Shepard, 1997.
ISBN 0-688-13903-5. 40pp.
Picture book for all ages.

Using the letters of the Spanish alphabet as a template, Alma Flor Ada has written twenty-eight poems which are as vibrant as the images they are partnered with. A celebration of family life and work in farmers' fields, harvest and planting, sun and rain, respect for nature and each other, this book has a humbling message: God provides for His people.

A master at communicating with color and line, Simon Silva allows readers to experience the hard work and rewards of harvest time in Mexico. A *must* for art teachers and anyone working in a Spanish/English environment.

Scarecrow

Written by Cynthia Rylant, illustrated by Lauren Stringer
New York: Harcourt Brace & Company, 1998.
ISBN 0-15-201084-X. 32pp.
Picture book for ECE – primary grades.

"It takes a certain peace, hanging around a garden all day. It takes a love of silence and air. A liking for long, slow thoughts. A friendliness toward birds." This is the life of a scarecrow and a life we can learn from.

With more than sixty books to her name and numerous awards, acclaimed author Cynthia Rylant is a name worth knowing. Through touching text and sensitive paintings the simple life of a scarecrow made only of remnants and rags is valued and its daily observations are celebrated.

Sky Tree

Written & illustrated by Thomas Locker
New York: HarperCollins Publisher, 1995.
ISBN 0-06-024883-1. 40pp.
Picture book for all ages.

Seeing science through art this book offers a unique look at the relationship between trees and sky. As the seasons change and days pass, the same single tree painted on each page changes too and the cycle of life can be profoundly felt.

A great master of nature paintings, award-winning author/illustrator, Thomas Locker communicates through the medium of paint like few artists can. Offering a stimulating question at the bottom of each page and possible avenues for discussion on the last pages, this book offers a rich tool for storytelling, art appreciation, and scientific exploration.

The Lonely Scarecrow

Written by Tim Preston, illustrated by Maggie Kneen
Bolton, ON: Fenn Publishing Company Ltd., 1999.
ISBN 1-55168-211-7. 24pp.
Picture book for ECE – primary grades.

A lonely scarecrow wonders if he will ever befriend the animals that scurry around him until one day winter arrives and a light blanket of snow covers his scary appearance giving him a chance. A story about acceptance, this tale works at taking the fear out of things that are unknown or different.

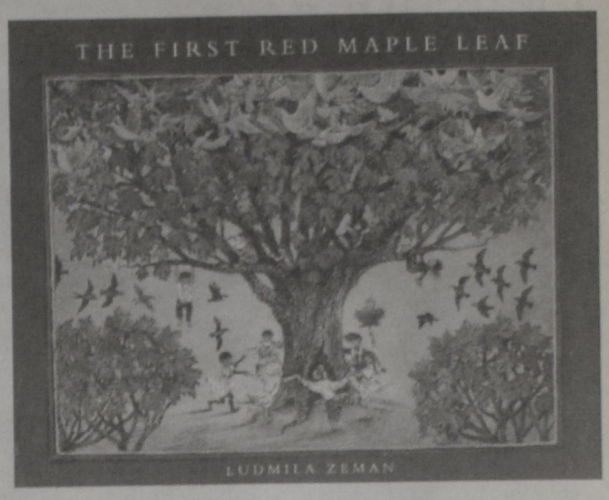
Uniquely bound in accordion style with lavishly embossed images and a square format, this book offers a truly tactile experience. Once it is picked up readers will not be able to restrain themselves from running their fingers over every falling leaf, snow flake, and foot print. An interesting companion book to *Scarecrow* by Cynthia Rylant (reviewed above).

The First Red Maple Leaf

Written & illustrated by Ludmila Zeman
Toronto: Tundra Books, 1997.
ISBN 0-88776-372-3. 28pp.
Picture book for primary and older grades.

Have you ever wondered what the maple leaf on the Canadian flag symbolizes? When author Ludmila Zeman fled Czechoslovakia in 1984 with her daughters they wondered this very thing. The compelling tale found in this book tells the story this mother told of how the first maple leaf came to be and reveals the powerful meaning this symbol offers us today.

In the form of a folktale and working with multiple images on each page, Zeman's storytelling abilities and artistic craftsmanship create a unique picture book which



taps into the imagination of all ages. An homage to the maple leaf.

To Every Thing There is a Season

Verses from Ecclesiastes, illustrated by Leo & Diane Dillon
New York: The Blue Sky Press, 1998.
ISBN 0-590-47887-7. 40pp.
Picture book for all ages.

Using passages from the book of Ecclesiastes this tale speaks to the universality of the human condition and encourages us to celebrate the events of our lives. "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die. A time to weep, and a time to laugh. A time to get, and a time to lose."

Having been inducted into the Society of Illustrations Hall of Fame in 1997 and being multi-award winning illustrators, Leo and Diane Dillon are internationally renowned for their keen ability to speak through the art of visual language. Drawing from some fifteen cultural histories to demonstrate each line of text, this book offers a rare collection of artistic styles and interpretations of written text. A unique children's book for all ages.

Jeanette Romkema is an adjunct professor at Dordt College and Tyndale College & Seminary. She is a Ph.D. candidate in Education at the University of Toronto.

Youth

The passion of youth and the search for God

A Personal Reflection

PHOTOS COURTESY JOHN KRUEGER

Many Christian youth love their churches but feel compelled to ignite their faith through praise celebrations.

John Krueger

I stood in awe at the sea of glittering matches held high by a throng of youth half the size of Woodstock. Vespers for a generation before the lights went out. The Goose Lake rock festival was a kind of pilgrimage for me, but I didn't know I was looking for anything more than drugs and rock and roll at the time. I knew I didn't need the leaflets which fluttered down from the heavens on that Sunday morning in 1970.

Gospel tracts raining down

I heard the laughter and poked my head out of my red pup tent. Thousands of gospel tracts twirled down from an aeroplane which circled above the two hundred thousand of us on the ground. I grabbed one out of the mud. "What a bunch of cowards," I said to a friend. "They fly over our den of iniquity and dump this crap on us."

A few years later I actually paid to hear the good news, but it was communicated in a very different way. My friend Mark and I hitchhiked to Toronto to see the original production of "Godspell," at the Royal Alexandria Theatre. The spot light slashed through the dark; John the Baptist appeared beside my aisle seat and bellowed, "Prepare ye the way of the Lord!" Then the characters danced and frolicked their way into my heart. When the Christ clown was strapped up on the chain-link fence, an old longing of mine was drawn to the surface — like his blood.

The next morning Mark and I scampered off to the Stratford Festival Theatre. We watched some "theatre of the absurd," and then hitched a ride to the nearby town of Shakespeare, where an old renovated bus picked us up. It looked like a hippie caravan, but the long-haired folks on board were a remnant of the Jesus People who travelled throughout Canada telling hitchhikers about Christ.

After a few pleasantries my host got down to business. "You know that Satan rules this world, don't you? That's why there's so much greed, violence and suffering." He was as subtle as a chain saw, but cut through to the truth I needed to hear. When he talked about God's love in sending Christ, I stared out the window at the swells of cornfields, stunned by the knowledge — and by the experience — of a God who was real and had drawn me to himself.

Kicking the weed habit

The vividness and utter certainty I felt about God had changed everything. When we stepped off the bus, I grabbed Mark by his shoulders and gave him a shake. "Something happened to me! Listen man, you can have my share of our weed plants back home." Mark broke into a giddy delight. "Man, something really did happen to you," he said. (I realized later that God may have had a better plan for my marijuana plants.)

The next morning I punched in at my summer factory job. On the way home a woman who worked in my department rode beside me on her bike. "Hey John. I've got a few joints. Wanna come back to my apartment and smoke them with me?" I hummed and hawed, stared at my work boots and said, "Yesterday I met God, and well, you see, I don't want to do dope anymore." She gawked at me like I had just dropped in from another planet, and then she peddled away. I didn't care. Heaven opened again.

Misguided search for God

When I reflect on my teenage years, I realize that the strange behavior of young people can point beyond itself to a search for God. Their desire for self-transcendence through drugs can be a misguided longing for God. A strange kind of prayer.

Sometimes their signs of yearning for the sacred are displayed in bizarre and creative ways, like what I saw when I visited my friend Dan one Christmas. His living room was dark except for the red and green lights flickering on a scrawny "tree" in the corner. I thought of the Charlie Brown Christmas special I'd watched as a kid. Dan saw the amused look on my face. "Take a closer look," he said. The five-pointed leaves of the seven foot marijuana plant held tiny Christmas lights glistening like rings on a lady's fingers. Dan relished my surprise and winked at me: "For New Years I'll start drying her out in the oven," he said.

Few people would have guessed that within a year Dan would give his life to Christ. So often the signs of the Spirit's work are right in our face, but difficult to see. They are hidden and in plain sight. Our own unruly behaviour as teenagers may have sent our parents running to the medicine cabinet to pop a few Tylenol. And yet we can look back on our teenage years and marvel at the sovereignty of God leading us through the mess.

The Spirit uses passion

With our own teenagers we are onlookers. Sometimes all we see is the raw passion and outrageous behaviour. As a parent, I've reflected on how the Spirit uses the intensity of our youth to draw them closer to God. While I can never applaud illegal drugs, body piercing and Rave clubs, I have learned to respect the passion they represent. After John the Baptist's death, Jesus said that forceful people lay hold of the kingdom of God. It is this desire which not only fuels a reckless lifestyle, but with the Spirit's help can bring a young person to Christ.

Psychologist William James understood the role this passion plays in the Christian's life when he said, "Faith is either a dull habit or an acute fever." Many Christian youth would agree. They love their churches but feel compelled to ignite their faith through praise celebrations. That's why around my city alone, we have huge youth gatherings with such strange names as "The Church in the John," and "The Solid Rock." Monthly youth-initiated Sunday night gatherings at Redeemer College's "Church In the Box" have swelled to seven hundred.

'Charismaniacs'

They come seeking an experience of God and this prompts critics to label them: "Charismaniacs" or "Evanjelly-fish." Some Christian parents just shake their heads and see a rebellious streak in their teens who step into flare jeans and trot off to these gatherings – looking much like I did in my bell bottoms at Goose Lake.

But I think many Christian youth have more self-understanding then we give them credit for. They know that factual knowledge about God will not give them enough strength to stay faithful when they encounter temptation. They know that if God and his kingdom do not fill their hearts, there's plenty of things which will rush in to claim the territory. They know that without a living relationship with Christ, they'd be left with a freeze-dried religion. And they know as the apostle Paul exhorted, that to keep the sanctuary of their hearts pure, they must not get drunk with wine, get high with drugs or enslaved by lust. So they sing.

John Krueger is a career counsellor and remedial composition instructor at Redeemer University College, in Ancaster, Ont.

Many Christian youth know that without a living relationship with Christ, they'd be left with a freeze-dried religion.

Next stop: Athens

After the Buzzer

When I watch sports, I don't get excited that often. The last time I blew a gasket was probably when the Canucks went to the Stanley Cup Finals. I also popped a couple blood vessels in my head when the Blue Jays won the World Series on Carter's home run back in the early '90s.

But there was the Simon Whitfield race. When the boy from Victoria (my wife reminds me that he's from Kingston) started catching up to the leader in the men's triathlon, I actually sat on the edge of my chair. When he charged forward with only a few metres to go and flew past the German to the finish line, I jumped up and started leaping around the living room. My flailing arms sent magazines and popcorn flying. I think I scared the neighbors.

Sydney Olympics fantastic

The Sydney Olympics were fantastic. Despite the usual parade of disgusting embarrassments (e.g., stoned jockeys and cold medication junkies), there were moments that made you think it was all still worth it. Some of them were a big deal that many of us talked about around the water cooler, while others were small but remarkable.

There was the swimmer from Equatorial Guinea who swam a heat by himself because the other competitors were disqualified. Thrilled to even be at the Games representing his country, he swam with every remaining ounce of strength in his body just to finish. The crowd cheered him as he fought and gasped to the finish.

Kissing the flag of his new country

There was also the image of Daniel Igali, a Canadian wrestler. Only six years previously, he had been living in the poverty and corruption of Nigeria. Now he was kissing the flag of his new country after winning the gold medal, tears streaming down his face.

There were more subtle but equally brilliant moments in Sydney, too. How about Naim Suleymanoglu, the Turkish weightlifter? Here was a guy who had won three gold medals before. After a failed lift in the men's 62 kg event that ended his chances, he smiled at the crowd. "Goodbye, it's over," he said, as he walked off the stage for the last time.

Canadians were proud of Daniel Nestor and Sebastien Lareau, the men's doubles tennis team who beat the Australians to win the gold. Did you notice what happened after? The two Aussies were ranked Number One in the world and were playing their final match together in front of the home crowd. How did they react to losing? They walked up to the net and shook the Canadians' hands (like you're supposed to), and then patted them on the back. They smiled and offered a "good game, mate." Not bad.

Before you roll your eyes and accuse me of over-sentimentality, let me say that what I admire in these moments is not just the sportsmanship and goodwill. I also really love the beauty of people overcoming their own human impulse to blame, or to make excuses, or to gloat. Instead, they rise above the nonsense that springs up when people compete with each other and act like decent, noble human beings.

At the Games this year, there was a tangible sense of friendship and respect. Like any human invention, the Olympics of 2000 were flawed and depraved. Through it all, though, there were glimpses of beauty and, even more importantly, glimpses of the Creator's handiwork. He made human beings with tremendous athletic skills. It must be nice for Him to see us celebrate it once in a while without exploiting it.

Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.

Pope calls for renewed support of youth in the work place

MADRID, Spain. (ZENIT.org) — John Paul II called for a renewal of Christian assistance to young workers, given the rapid and complex transformation of the work place. His message was delivered to the fifth International Council of Young Catholic Workers.

Youth often affected by tragic situations

"It is often young people with little schooling or professional training who are most affected by tragic situations of joblessness and marginalization," the Pope said, "who are unable to find steady employment and at times are even victims of unjust exploitation."

In his message, the Pope traced the origins of the Young Catholic Workers organization to the Belgian priest, Fr. Joseph Cardjin, "whose goal was to help young workers to be witnesses to Christian hope in their workplaces." In the first decades of the 20th century, said the Pope, he "showed a clear understanding of the situation of young workers, who were not only subjected to deplorable conditions in factories, but also exposed to powerful influences, which made them feel alienated from the life of the Church."

"Despite the de-Christianized environments from which they come," the Pope continued, "these young people are still looking for meaning in life, and are yearning for truth and happiness, for justice and dignity. This is why they have such need of the witness and friendship of those who can set before them an attractive ideal capable of inspiring them to take their place responsibly in society."

He encouraged Young Catholic Workers to foster companionship in solidarity "in order to provide for the formation of young workers at every level, a formation that will help them encounter Christ as the primary and superabundant response to all their yearnings. In this way, each young person will be able to act as a true militant in the workplace, as a lay person fully committed to the cause of the Gospel."

Not easy editing college weekly

GRAND RAPIDS, Mich. — It's no easy job being the editor in chief of a weekly college newspaper.

Generating story ideas, setting up the budget, dealing with advertisers, keeping up office standards, mediating staff issues, making sure the paper gets out on time, and, of course, writing editorials all fall within the editor's list of duties. It's not uncommon for the editor to spend upwards of 35 hours a week on the job.

Nathan VanderKlippe, a graduate of Smithville Christian High School, began his climb up the (Calvin College) *Chimes* ladder quite casually. "My first year at Calvin, my best friend's sister was the Opinion editor for *Chimes*," he says. "She asked if I wanted to help her out, and I kind of got dragged into this office."

Following his graduation with honors in May, the French major and Journalism and Political Science minor hopes to supplement his education with studies abroad, perhaps in Russia. His ultimate goal is to be a foreign correspondent for the *Globe and Mail*.

However, VanderKlippe cautions, "life has a funny way of mangling plans. In the end, I just want to live a life that's rich."

COURTESY PHIL DE HAAN

Nathan VanderKlippe

Pastors suffering from burnout

(Religion Today) — More than half the evangelical clergy in Great Britain have considered leaving the ministry because the pressures get so great.

Fifty-three per cent of the ministers who answered a survey distributed by the Evangelical Alliance UK have thought about leaving at some point. Also, 38 percent felt overwhelmed by the complexity of pastoral demands they face each day. Nevertheless, most of the ministers scored high on job satisfaction. The survey was conducted by the Centre for Ministry Studies at the University of Wales, Bangor.

Leslie Francis, who helped conduct the survey, said he has concluded that burnout among clergy stems from emotional exhaustion and lack of a sense of accomplishment.

John Smith, director of the Evangelical Alliance, said the results confirmed their suspicions that many church leaders felt undervalued or taken for granted.

"Church leaders offer support at a time of bereavement or tragedy, distress, or loneliness, or when celebrating the birth of a child or a marriage, church leaders are expected to be there for us," Smith told the BBC. "This is a mere fraction of what their calling entails. But who is available for them? Who pastors or ministers to the ministers?"

Ministers identified their spouse as their main source of support, with 64 percent saying they relied on a husband or wife and 42 percent on a colleague.

In response, the Evangelical Alliance announced this week that it has begun a Care for Pastors Network. It will offer support including health checks, discounted vacations, retreats, training, and counseling for clergy.

Denominations in the US also are aware that some of their pastors are getting stressed-out. The Lutheran Church-Missouri Synod this month formed a Church Worker Health and Wellness Task Force to help pastors stay physically and mentally healthy.

About 120 LCMS pastors leave the pulpit every year because of burnout, ministry director Bruce Hartung said:"If we keep going like we're going, by the year 2017 we'll have 2,200 parish pastors for 6,500 preaching stations." Helping pastors stay physically fit will allow them to deal with pastoral pressures, he said, because people who take care of themselves can care for others better.

News Comment

Nose for News

Bert Hielema

ELECTION FEVER HAS hit North America and politicians everywhere are revving up their electioneering egos, frantically seeking photo-ops, hugging everybody in reach, especially babies. The pitch hasn't affected the wider population yet, and it may never. And no wonder.

I forced myself to see on two occasions an hour or so of the so-called debate between Gore and Bush. Sometimes, as a lark, I exchange consonants, became a Spoonerist, ('the dear old queen' becomes 'the queer old dean') and I am certainly inclined to do it in this case because the two debaters sounded much more like Gush and Bore than Bush and Gore. To me it was as if they were programmed to gush out well-rehearsed carefully prepared paragraphs, filled with boring repetition, and completely conditioned to conform with the polls: the result: bland, double bland, double-talk and mud, double mud, clarity.

THE FIRST DEBATE took place during the Trudeau week in Canada, when his legacy was retold and his progeny in the form of his two remaining sons was displayed to the nation. Television was made for just such events. When Justin Trudeau had finished his remarkable eulogy in the Notre Dame Basilica in Montreal, Peter Mansbridge, CBC's anchor, suggested that we will see more of him in the future. When the camera was focused on Chretien, I could read his mind, politically attuned as it is, and see him picture a future prime minister in this young man, and doing a little prayer of thanks — after all this took place in a church — that this fellow is not 20 years older and a real challenge to his regime.

THE CALL FOR A UNITED and unique Canada, Trudeau's life mission, came at an opportune time. There always is the question in my mind: Will Canada survive as a nation or will it become U.S. State #51, or, more likely, State #51, 52 and 53, Ontario, The Atlantic and the West? Our Jesuit-Philosopher-Politician Pierre Elliott always promoted Canadian culture and consciously furthered the peculiar character of our Canuckness, that curious blend of two solitudes, that bi-cultural mix of English and French of which he himself was an excellent example.

TRUDEAU'S DEPARTURE was, in a sense, well timed. His death placed a spoke in the wheels of a few power-hungry provincial premiers pre-disposed to pull down Ottawa. Its political system already has to cope with two national parties busy fostering diminished federal powers: the Bloc Quebecois and the Canadian Alliance.

By the way, I am a runner. When I saw Stockwell Day go through his paces on a TV ad, I noticed that his three-second run there was strictly simulated: no seasoned runner has such a long gait.

Most conscious Canadians admired Trudeau and his goal to keep Canada a strong country with a strong central authority. United we stand. Divided we become a pawn of the U.S.A. I speak as a father who has three children south of the border: Beverly Hills, St. Paul, Minn. and in a place called Sioux Center, Iowa. I go there at least twice a year and am well acquainted with the economic and political climate over there. I want Canada to survive. I am a Canadian by choice. I love this country as it is. I love the Americans, but I am not in favor of their political and economic aims.

TAKE THIS SHOCKING news item. Something I had not thought possible anymore in our time. When the white man came to North America they, on purpose, inflicted upon the native population deadly ailments against which the European populace had become immune. Now history has repeated itself: it recently has come to light that, a few decades ago, thousands of South Americans were intentionally infected with measles, killing hundreds so that U.S. scientists could study the effects of natural selection on primitive societies.

According to a new book, *Darkness In El Dorado*, James Neel, a geneticist who headed a long-term project to study the Yanomami people of Venezuela in the mid-sixties, used a virulent measles vaccine to spark an epidemic that killed hundreds and perhaps thousands.

Once this killing disease was underway the research team refused to provide any medical assistance to the sick and dying Yanomami, on explicit orders from Neel. The author, Patrick Tierney, according to a report in the *Guardian Weekly*, alleges that the experiment was funded by the U.S. Atomic Energy Commission, which was anxious to discover what might happen to communities when large numbers were wiped out by a nuclear war.

Lord Acton once said that 'Power corrupts and absolute power corrupts absolutely.' Nuclear power is absolute power.

IF THE NATIONAL STATE of health is any indication, North America will see large numbers being wiped out, not by measles or nuclear war, but by its own eating habits. Take diabetes, the incidence of which has increased by 33 per cent from 1990 to 1998, with a 76 per cent rise among people in their 30s. Researchers warn that, in the near future, this will take a harsh toll in disability, death and medical expenses, and much of the rise can be traced directly to being overweight, which, according to the *New York Times*, is the condition of more than half the American population.

The increases in younger people are especially worrisome, because the longer the person has the disease, the greater are the odds of complications.

The reason for becoming overweight is simple: people have a preponderance to park themselves in front of the TV and computer screens, exercise too little and eat too much, especially large portions of high-calorie foods. The risk of diabetes increases by four per cent for every pound of excess weight. The tremendous rise in this — preventable — illness will put even greater strains on the quality of medical care, already being taxed to capacity. More and more the choice of healthy foods and proper exercise are a necessary weapon in the armor of the Christian.

SOLOMON, WHEN HE mentions wisdom, often, in the same breath, ties it in with discipline. Says he, in Proverbs 10:17: "They who heed discipline show the way to life," and (12:1) "Whoever loves discipline loves knowledge." *Christianity Today* devoted an issue to the matter of 'Christian Dieting Programs,' weighing the methods and questioning the message.

One of the favorite Bible verses of the founder of the so-called Christian "Weigh Down Diet," is Matthew 6:25: "Do not worry about what you eat or drink," because, according to this program, believers can pray off the pounds. Comments a nutritionist: "People can come away from 'Weigh Down' with a distrust of everything research has shown to be true, thinking it doesn't apply to Christians."

Gluttons are people who eat too much, who lack discipline at mealtime. Proverbs 23:21 says that drunkards and gluttons impoverish themselves — become poor in money and health. Jesus was called a glutton and drunkard by the Pharisees. This must have been the ultimate insult: a food and alcohol addict. I believe that Daniel and his friends made the right move when they insisted on a diet of vegetables and plain water, rather than the rich meals at the King's table. These Jewish teenagers certainly did not think that prayer alone would keep their bodies in shape, even though their discipline also involved prayer three times per day.

LAURIE GARRETT, IN A new 754 page book, *Betrayal of Trust: The Collapse of Global Public Health*, gives a detailed and disturbing report on the worsening condition of public health around the world. *The Globe and Mail* headlined this report, appearing as the centre-spread in its Book Report with the caption: "Apocalypse soon: plagues, pestilence and politics." Each of the six chapters illustrates the costly consequences of ignoring the collective pillars of any economy: clean air, potable water, sound soil, healthy food, vigorous children and vibrant communities.

Says the report: "The book devotes one chapter to Mother Russia, where, in the past decade her sons and daughters have been visited by diphtheria, polio, typhoid, cholera and dysentery. Her Siberian cousins have the world's highest rate of leukemia, and are full of dioxins, lead and DDT."

Later it mentions that it is rare for teenage girls in neighboring Ukraine not to have syphilis, that in another former Soviet state, Georgia, people consume anti-biotics like tea and new mutant strains of bacteria are finding endless opportunities. Opium now owns millions of youths, while the average Russian consumes three bottles of vodka a week to drown out the misery.

WE, IN NORTH AMERICA, have no reason to boast: Garrett documents how U.S. public health programs one after the other have become the victims of 'anti-governmentalism' which unwittingly supports 'anarchy and class disparity.' In Canada, too, the privatization of essential services has led to the recent outbreak of E-coli bacteria in Walkerton, Ontario. The book asked the worrying question: "How can the public ever feel safe if its food, water, healthcare infrastructure and air purity are handled by private companies with no accountability?

So at stake in Canada's next election is more than meets the eye. I will support a party which insists upon universal health care, with strong federal standards with rich provinces supporting poorer ones, and with uniform access to doctors throughout the entire country so that the whole nation can rely on good medical care. I will support a party which gives priority to international aid and effective protection of the environment.

The aims of the current governments in Alberta and Ontario, with their priority on privatizing and favoring the rich over the poor, will lead to more disease and more contamination at the peril of all.

Bert Hielema writes this column from Sioux Center, Iowa, which, from all appearances, is a healthy community, held together by church, school and soccer. He mostly lives in Tweed, Ont.

ONION TASTE TIP

(NC)—Onions make a great roasted appetizer (think roasted garlic). Cut off onion tops, leave skins on. Pierce onion all around with a fork. Place in a baking dish, drizzle with olive oil. Roast in a 350° oven for 1 1/2 hours or until centre is soft. Serve with a loaf of crusty bread. The juices are wonderful for dipping!

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- Very high in vitamin A
- Look for firm, clean, bright orange carrots that are well shaped. If tops are attached, they should be bright green, fresh looking
- To store, remove green leafy tops. Cover, refrigerate unwashed young carrots for up to two weeks. Mature carrots keep 3 to 4 weeks.
- To prepare, trim root and stem ends. Rinse. Scrub or peel. Leave whole, shred or cut into coins or sticks.

- News Canada

Nutrition Information Per 100 g serving (one medium carrot)	
Energy	36 Cal
Protein	0.7 g
Fat	0.2 g
Carbohydrate	7.8 g
Dietary Fibre	2.4 g
Sodium	41 mg
Potassium	273 mg
Percentage of Recommended Daily Intake	
Vitamin A	153%
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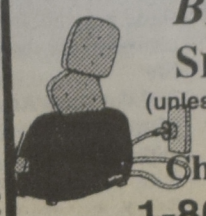
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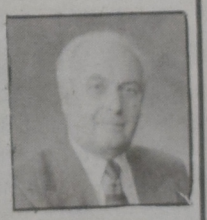
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Focus on Africa

What the West can learn from Africa

VENICE, Italy, (ZENIT.org) — Despite its poverty and violence, Africa works — and in ways that would baffle most Westerners.

French economist Serge Latouche has expressed his distrust of Western economic science as the principal instrument for knowing the world. He developed his ideas in his 1998 book *L'autre Afrique* (The Other Africa).

At an international congress on "The Debated Globe," held in Venice in early October, Latouche talked about Africa — deemed the "hopeless continent" by one Western magazine this year — in unconventional terms.

The professor of economics at the University of Paris-Sud-Sceaux sees Africa as a parable of the failure of the West's idea of a rational, technical society. In the following interview, he analyzes the play between globalization and culture.

Q: *According to official figures from the World Bank, Africa is dying. Do you have this impression?*

Latouche: When I go to Africa I am amazed by a reality that is incomprehensible in the light of Western logic. I meet happy people, well-dressed, well-fed children, popular neighborhoods where the people live with dignity, despite the poverty and austerity of the surroundings.

The tragedies we hear about — epidemics, genocide — are very real. But 800 million people are able to survive thanks to their capacity for self-organization. This is due to the wealth of social ties, the famous African solidarity, which allows people who do not have an official job, to produce for one another outside the logic of the market, and to find the necessary goods and services to live and not just survive.

Q: *So the Africans go back to the culture that existed prior to Western colonization?*

Latouche: Culture, in the anthropological sense of the term, understood as that which gives meaning to life, is essential. It completely overlooks the economy tied to objective data, namely, that which can be calculated, such as production and consumption.

When a youth leaves his village in Africa because he can no longer survive there, and arrives in a slum neighborhood of a metropolis, he immediately tries to become part of a clan to have the most extensive relations possible. Thus he finds a certain mutuality, a life insurance and unemployment insurance.

The clans create sport societies,

GORDON LEGGE PHOTO

Clans .. are the ones who calculate the dowry of a girl who is to marry and organize funerals for those who die.

as well as theatre and prayer groups. They are the ones who calculate the dowry of a girl who is to marry and organize funerals for those who die. In a word, they take charge of all the aspects of social life.

Like Latin America, Africa has extraordinary creativity, which is expressed, among other things, with incredible prophetic flowering: in fact, a union of prophets was created recently! This creativity, which sometimes makes us laugh, is also a form of do-it-yourself work in a situation in which traditional cults no longer function. How can one believe in animism in the era of Internet?

Therefore, we are faced with a coherent complex, made at an imaginary level, to which are joined solidarity networks and technical and economic do-it-yourself works.

Q: *In face of globalization, which flattens everything and makes it uniform, must we withdraw in defense of our identities?*

Latouche: The Africans have had no choice: At best they would have preferred to live like us, but given the condition in which they find themselves, they take recourse to self-organization, whose foundation is the cultural setting to which they belong.

Our situation is very different: We have invented the mega-machine [the technical-economic system] where uprootedness and the destruction of traditional culture are a consummate fact. Those who are excluded among us do not have the possibility of organizing themselves like the Africans do. What can be done? We must negotiate on three different fronts: survival, dissidence and resistance. If we do not negotiate with the world just as it is at present, we shall not survive. Therefore, we must come to specific agreements.

However, it does not mean that one must be in ideological agreement with the delirium of the system in which we live, which is already a form of mental resistance to the brainwashing that is the result of the globalization of the market.

I am convinced that we are on a meteorite that is traveling at a crazy speed, without a driver, without breaks, and now runs the risk of not even having fuel. We must abandon it, before it crashes into the wall.

World Relief brings churches together to fight aids pandemic in Africa

Dan Wooding

WHEATON, Illinois — African churches hold the key to fighting the AIDS pandemic that is "sweeping through Africa like the black plague."

That is the view of Dr. Clive Calver, president of World Relief, the international assistance arm of the National Association of Evangelicals, which has launched a church-based AIDS program in Africa, to help the continent's vast local church network care for the sick, educate and counsel the healthy and minister to the orphans.

"The vast network of churches that exists across sub-Saharan Africa has the greatest potential of all for accomplishing change in the face of this disaster," said Dr. Calver.

'Only church can approach AIDS with hope'

"Only the church can approach AIDS with hope. Not only do African churches have the local presence and moral authority to address behavioral issues, but they have a unique message of eternal hope to offer to people living with AIDS."

Dr. Calver said that the African church plays a significant role in influencing people's way of thinking and behavior.

"More than any other African organization, the church has the power to push past the cultural taboos that prevent talking about sexuality so that biblical morality can be addressed. The church's concept of volunteerism can be utilized to provide care for those who are dying," he went on.

"Many agencies have established systems to address the AIDS epidemic, but the infrastructure of the church existed before the AIDS epidemic, and it will exist after it. Furthermore, churches have the moral authority to address the spread of AIDS.

"It has always been the church's role to care for the sick and dying and only the church can approach a person dying of AIDS with hope for the future.

It's not a new role for the church to provide infrastructure for health care. The first hospitals in Africa were run by the church."

Dr. Calver explained how the program first came about. "African church leaders acknowledged that they were ill-equipped for the task and asked World Relief for the training and guidance they needed," he said.

"In response, World Relief is now working with churches in Rwanda, Malawi and Mozambique to help them develop programs to care for the sick and orphans and to educate and counsel the healthy.

"Most churches struggle to pay even a portion of a pastor's salary, let alone care for the increasing number of dependents left behind when those in the prime of their lives die of AIDS. Yet with or without outside help, churches are increasingly recognizing that they are the answer to a continent that is rapidly losing its future to AIDS, and are loving people into the Kingdom of God.

AIDS: single biggest crisis

Dr. Calver went on, "This pandemic is the big one," said Dr. Calver. "Whatever way you look at it, AIDS is the single biggest crisis that faces this world today.

"Outside of governments, the church in a country represents the potentially strongest indigenous community which could make a real difference. As World Relief, we are committed to empowering the church to do what without our help would seem to be impossible, and someone has got to do something before it is too late.

He cited the U.S. Census Bureau: according to its projections, sub-Saharan Africa will have 71 million fewer people in 2010 than it would otherwise, because of AIDS. "That's the equivalent of the extinction of an entire good-sized country."

Dr. Calver added that some reports say that already there are 10 million orphans in Africa as a result of this pandemic, and another 30 million are expected in the next 10 years.

"AIDS is now the number-one killer in sub-Saharan Africa," he said. "In Rwanda, 11 percent of the adult population is infected with HIV. In Malawi, 16 percent are infected, and in other countries, the infection rate is as high as 25 per cent."

CARROT TASTE TIP

(NC)—Mix equal parts of honey and lemon juice — about 30 mL (2 Tbsp) or each. Add to cooked, drained carrots. Heat over medium until glazed — about 2 minutes. (This will work with other vegetables like broccoli or green beans.)

- News Canada

PEAR QUICK TIPS

- Look for full coloured smooth fruit. Ripe fruit yields to gentle pressure.
- To store, cover, refrigerate ripe fruit unwashed for up to five days. Ripen firm fruit in loosely closed paper bag at room temperature.
- To prepare, rinse and eat.

- News Canada

Classifieds

Classified Rates

As of May 1999:
Note: 7% GST will be added to all prices listed below.

DEADLINE FOR SUBMISSION

Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.

RATES

All personal and family announcements: $16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum $18.20 pci + GST, depending on design and frequency.

PHOTOS

There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.

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Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $16 pci per insertion. All correspondence is immediately forwarded unopened.

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We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

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a) *Christian Courier* reserves the right to print classifieds using our usual format. And editing style.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Thank You

Pete and Linda Weening and children, Char and Mike, Jeff and Mel, Jon and Chris, would like to thank you for your support, love and encouragement in the sudden death of our son and brother, **JUSTIN**. We continue to be overwhelmed by the love of our schools (Timothy – Barrie, John Knox – Wyoming, Lambton – Sarnia), church, cursillo and general communities. Your cards and letters of sympathy, gifts to charity, visits, gifts of food, telephone calls, flowers, etc. are all very much noticed and appreciated. Special thanks to Smith Funeral Home, Rev. Kuipers, Ladies Bible Fellowship, our extended family, Calvin College staff and students and our friends for being there when we need you. May God bless you and continue to comfort us in the knowledge that Justin is now with Him.

Birthday

With gratitude to God, we congratulate our mother, grandmother and great-grandmother,

ANJE DREISE

on her 95th birthday, on November 13, 2000.
Her children are:
Simon (Dina) Dreise
Grietje (Martin) Van Rooyen
Maria (Dick) De Jong
Albert (Alida) Dreise
Her children, 27 grandchildren and 62 great-grandchildren are grateful to God for her and her good health.
Her address: Shalom Manor, 12 Bartlett Ave., Grimsby ON L3M 4N5

Congratulations to Doreen Lopers on her 80th birthday.

1920 October 25 2000
With thanks to God we celebrated the 80th birthday of our dear mother,

DOREEN T. LOPERS

An Open House was held in her honor on Sat., Oct. 21st in the Drayton Christian Reformed Church.
God bless you, Mom, with many more.
Hank & Mary – Milton
Jake & Anne – Whitby
Helen & Brian – Guelph
Susan & Laverne – Drayton
John & Paula – Fergus
Alice & Dan – Burlington
Rosanne & Bob – Toronto
Richard & Marianne – Mississauga
Edward – Guelph
Lois & Gary – Drayton
and 25 grandchildren and three great-grandchildren.
Her address: Box 39, Drayton ON N0G 1P0

Anniversary

1955 November 10 2000
Calgary, Alberta
Congratulations to

GAELE and PEARL ATSMA
(nee PROCEE)

on their 45th Wedding Anniversary.
"But as for me and my house we will serve the Lord." (Josh.24:15b)
The children and grandchildren rejoice with mom and dad, Gramma and Grampa. Congratulations, mom and dad on this wonderful occasion. Thanks for all you have done for us and for all you mean to us. May God continue to bless you as you continue to be a blessing to those around you.
Home address: 35415 Mercer Ave., Abbotsford B.C. V3G 1P2

Wedding

This day I will marry my best friend, the one I laugh with, live for, and love:

HOLLY PEARL MURRAY
daughter of Don & Gayle Murray
and
SCOTT JONATHAN JANSSENS
son of Hielke & Caroline Janssens.
The wedding took place on October 28, 2000, at 2:30 p.m. in the Knox Presbyterian Church, Embro, Ont.
Officiating: Rev. A. Turnbull
Rev. D. Miedema, Ingersoll Christian Reformed Church.
Couple's address: 175 Wellington St., Apt. 312, Woodstock ON N4S 3J2

Anniversaries

With joy and thanksgiving to the Lord for His many blessings, we hope to celebrate on November 23, 2000, the Lord willing, the 50th wedding anniversary of our parents and grandparents,

GERALD and TINA DEGIER
(nee DEKRYGER)

"Teach me your way, O Lord, and I will walk in your truth; give me an undivided heart, that I may fear your name." (Psalm 86:11)
We thank God for the love and guidance He has given to them and pry that he will continue to bless them in their lives together.
With much love and respect from their children and grandchildren,
John & Diane DeGier
Mike & Johanna, Brad
Marg & John Arkema
Peter, Wayne, Jerry, Brian
Gerry & Diane DeGier
David, Gerry, Chad, Scott
Joe & Brenda DeGier
Robert, Jessica, Coby
Wes & Rita DeGier
Cara, Adam, Bethany, Kelsey
Cathy & Will Janssen
Daniel, Kevin, Greg, Joanna
Ray DeGier
Jaime
There will be an Open House on Saturday, November 25, 2000, from 2-4 p.m. at the Maranatha Christian Reformed Church, 92 Elgin St. South in Cambridge, Ont.
Best wishes only, please.
Home address: 2 Sylvan Dr., RR 4, Cambridge ON N1R 5S5

1950 November 22 2000
Doezum, Gr. Beamsville
the Neth. Ont.

DICK and TINA OOST
(nee VAN DER HEIDE)

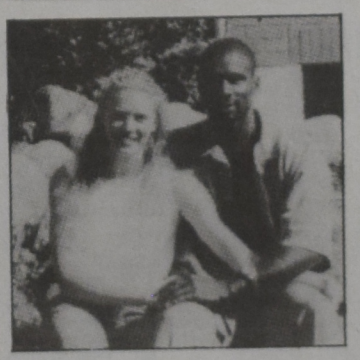
Wedding text:
"I will counsel you and watch over you." (Ps. 32:8b)
We are thankful for all the Lord's blessings in the 50 years of married life of our parents and grandparents. May God bless them and be near to them in the years to come.
Didy & Jake Hilberdink
Martha & Art Lammers
George & Yvonne Oost
and their eight grandchildren.
An Open House will be held on November 25 from 2-4 p.m. at Providence Christian Reformed Church, Beamsville. Best wishes only.
Home address: 4320 Lincoln Ave., RR 2, Beamsville ON L0R 1B2
Best wishes only.

The children and grandchildren of

HENRY and TILLY VANSCHEPEN
(nee TRIEMSTRA)

are thankful to God for the 45 years of marriage He has given to them.
There will be an Open House celebration Saturday, November 4, 2000, at Ingersoll Christian Reformed Church from 2-4 p.m.
Best wishes only, please.
Congratulations, Mom and Dad!
Stewart & Sylvia
John & Annette
Bob & Bernice
Marianne & Jan
We love you, Pake and Beppe!
From all your grandchildren.
Home address: 275 Skye St., Ingersoll ON N5C 2R3

Marriage



Ed and Tilda Bosman share their joy in the marriage of their daughter,

Julianne Christine
and
Devon Virgil Paul

as of October 21, 2000. May God's name be praised as together they seek to serve God in His Kingdom.
Wedding text, Isaiah 43:19.
Future address: (as of Nov. 3rd)
665 Raglan St., Palmerston, ON N0G 2P0

Home sweet classifieds!

Anniversaries

Rijssen, Ov. Ruthven, Ont.
the Neth. Canada
1930 2000
With thanks to God, we celebrate with our parents

JOHN and CHRISTINA ZWIERS

Their 70th wedding anniversary on November 11, 2000.
We praise the Lord for a faithful love that inspires us to love one another.
Their children, grandchildren and great-grandchildren:
Dika & Ab Draaijer — Rijssen, the Neth.
Hermen & Margie Zwiers — Sarnia, Ont.
Henry & Audrey Zwiers — Orillia, Ont.
Jerry & Cory Zwiers — Ruthven, Ont.
Gerda & Bill Bovenkamp — Essex, Ont.
Alice & Erwin Agocs — Ruthven, Ont.
With 23 grandchildren and 35 great-grandchildren.
Address: Box 114, Ruthven ON N0P 2G0

POTATO QUICK TIP

- Look for clean, firm, smooth potatoes, without sprouts, green areas or blemishes.
- To store, keep in a cool, dry, dark, ventilated place for up to two months or keep at room temperature for up to one week. Do not refrigerate except new potatoes for up to one week.
- To prepare, scrub well. Remove sprouts, decayed and green areas. Leave whole or peel cut as desired.

- News Canada

Send your anniversary, birthday and other important family notices to *Christian Courier* at fax #: 905-682-8313, or by e-mail to: ccadpromo@aol.com

Classifieds

Anniversary

Congratulations to Lammert & Alice Slofstra on 50 years of marriage and ministry.

1950 November 14 2000

You are invited to join us and our parents

LAMMERT and ALICE SLOFSTRA

as we celebrate God's goodness through

50 years of marriage
and
50 years of ministry

Peter & Marja Slofstra
Bert & Diane Slofstra
Grace & Bill Hoogland
John & Fran Slofstra
Jane & Jack Bosman
17 grandchildren (six married)
three great-grandchildren

Saturday, November 18, 2000, an Open House will be held at Jubilee Fellowship CRC, St Catharines, Ont. from 3-5 p.m.

Home address: 10 Oakmeadow Pl., St. Catharines ON L2N 5X7

Our Dad, Rev. L. Slofstra, will preach a

50th Ministerial Anniversary sermon

on Nov. 19, 2000, at 10 a.m. at Jubilee Fellowship CRC.

Anniversary

Congratulations.

Honselersdijk Orillia
the Neth. Ont.

1935 November 15 2000

With joy and thanksgiving to the Lord we announce the 65th wedding anniversary of our parents and grandparents

RALPH and TRUDY EISING
(nee STIGTER)

We pray that the Lord will continue to bless and keep them in his loving care.

Audrey & Henry Zwiers — Orillia, Ont.
Joan Weaver — London, Ont.
Elly & Cor Wust — Orillia, Ont.
Ralph (deceased) & Nelly Eising — Tweed, Ont.
Trudy & Karel VanEttekoven — Amsterdam, the Neth.
Jack & Nuola Eising — Galway, Ireland
Nelly & Udo Brenne — London, Ont.
Grandchildren and great-grandchildren.

We will have an Open House on November 18, 2000, from 2 - 4 p.m. at the First Christian Reformed Church, 50 Fittons Rd. West, Orillia.

Home address: 54 Fittons Rd. W, Unit 507, Orillia ON L3V 3T9

Church News

Christian Reformed Church:

Call extended:
Westmount CRC, Strathroy, Ont. to Rev. Fred Vanderberg of Renfrew CRC.

Classis meeting:
Classis Chatham of the Christian Reformed Church will meet in regular session D.V. Tuesday, January 30, 2001, in the Strathroy-East C.R.C. All materials for the Agenda must be in the office of the stated clerk by Monday, December 11, 2000.

Cold & Flu Season Quick Tips

Orange juice fun facts

(NC)—Did you know...

- The all-Canadian McCain Foods Company allocates 14 oranges for every can of frozen orange juice concentrate?
- Orange juice, grapefruit juice, and skim milk are the only beverages that contain, in their natural state, enough vitamins and minerals to be labeled "healthy" by Health Canada?
- An orange juice concentrate that is quick frozen has proven to retain significantly more vitamin C than the orange juice that is packaged and shipped in a carton?
- Just one glass of orange juice contains a full day's serving of the recommended daily intake of vitamin C, which is considered an essential nutrient to strengthen the body and aid the natural healing process?
- In addition to vitamin C, orange juice is a source of folic acid and potassium, which offers benefits ranging from healthy body and brain function to strengthening cells and arteries? According to McCain data, there is twice as much folic acid in one glass of frozen concentrate orange juice than in a freshly peeled orange.

Visit www.mccain.com.

- News Canada

Obituary

Borger, Dr. Grimsby
the Neth. Ontario

Jan. 25, 1912 - Sept. 29, 2000

The Lord has called home His child, our dearest father, grandfather and great-grandfather

HENDRIKUS DIEMER

in his 89th year.

"The Lord of hosts is with us, the God of Jacob is our refuge." (Psalm 46:11)

Predeceased by Minke (Trymstra - 1988), his beloved wife of 48 years and survived by his dear wife Corrie (Cornelia Terlouw).

Dad, grandpa, great-grandpa will be missed by his children:

John Diemer — Kingston, Ont.
Kienie & Bob Stewart — Toronto, Ont.
Janna & Bert Seinen — Edmonton, Alta.
Joe Diemer — St. Catharines, Ont.
Hennie & Fred Schat — Grimsby, Ont.
Eke & Jim Flindall — St. Catharines, Ont.
Grace & Louis Douma — Wellandport, Ont.

and by his 26 grandchildren and 14 great-grandchildren.

The funeral service was held on October 2, 2000 at Maranatha CRC, St. Catharines, led by Pastor W. Vanderwerf and assisted by Rev. G. Van Arragon of Shalom Manor.

Obituary

Marum, Gr. Woodstock, Ont.

1910 - October 14 - 2000

Peacefully, after a long and glorious life, it pleased the Lord to take unto Himself His child

FEIKJE KAMPS (FAYE)

wife of Lucas Kamps, who predeceased her in 1960.

Beloved mother of four children:

William & Glenda Kamps — Woodstock
Dina & Ray van Staalduinen — Burlington
Anny & Dennis Stevens — Owen Sound
Gerald & Mary Lou Kamps — Burgessville

Much loved Oma to 15 grandchildren and 9 great-grandchildren.

Mom and Dad came to Canada in 1948, so that they could own their own farm. Mom became a widow 40 years ago, but her faith and commitment to God saw her through the hard times. God was very faithful to her and blessed her abundantly. She studied to become an RNA in her 50s and then learned to drive a car at 61.

She provided many knitted garments for her family and bazaars. Another hobby was her love of gardening and the pride of a well maintained home.

Her church family was very important to her and she became an active member of the "Vriendenkring." Her zeal for living life to its fullest was an inspiration to many.

We will miss you, Mom!

Funeral service took place at the Emmanuel Reformed Church in Woodstock on October 17, 2000, led by Pastor J. Kingswood and Pastor Hartmans.

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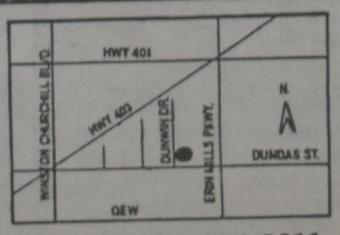

Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

U. N. says discrimination against women slows development

ROME (ZENIT.org).— A new U.N. report that links slow economic development to discrimination against women was criticized for promoting birth control and abortion as an answer.

Benedictine Father Matthew Habiger, president of Human Life International, a pro-life group, said the U.N. Population Fund's new report on the state of world population "is so biased that it fairly breathes racism and cultural imperialism."

UN: cure social ills with abortion

"Despite cultural resistance, religious objections, health concerns and local tradition," Father Habiger said in a statement, "the U.N. remains convinced that you can cure social ills with an abortion, King Condom and an IUD."

The U.N. report detailed a long list of problems faced by women.

"At present," the report said, "in developing countries, where only 53 per cent of births are assisted by qualified personnel, close to 500,000 women die for reasons related to pregnancy or birth."

The figures for abortion are striking: "Every year, women suffer 50 million abortions, of which 20 million are carried out in unsafe conditions, which cause the death of 78,000 women." Moreover, "at least one fourth of the risky abortions affect young women between 15 and 19 years" of age.

More women than men with AIDS

As regards AIDS, the report said, women are rapidly catching up with men, and surpassing them in the number of infections: "In Africa, the number of HIV-positive women has surpassed that of men by 2 million."

Additionally, it said, the ritual mutilation of feminine genitals "affects more than 100 million women and girls especially in Africa and western Asia." Carried out without anaesthesia and in precarious hygienic conditions, they often cause "grave infections, haemorrhagic shock, and also death," increasing "the risk of difficult births and death from birth."

'Crimes of honor'

It estimated that there are "two million girls between five and 15 years who, every year, are introduced to the sex market. There are, perhaps, some 5,000 women killed annually by members of their family, victims of what are referred to as crimes of honor."

In India, the reported said, a woman is raped every hour, and every day 14 are killed by the husband's family. Every year in Jordan, between 25 and 50 are victims of crimes of honor, and in Pakistan, the number rises to about 1,000 a year, the U.N. study claimed.

In the field of economic development, the report stated that "women's economic activity is underestimated, because it is often carried out in the informal sector, while better accounting could give impulse to investments and productivity."

If women in Kenya were given the same help as men, the report said, agricultural production would increase by more than 20 per cent. If inequality in the labor market was eliminated in Latin America, the study speculated, "there would be a 50 per cent increase in women's salaries and 5 per cent increase in national production."

It cited the example of the "Asian tigers" as a model of development. Between the 1960s and 1980s, the report said, those countries experienced rates of annual economic growth that reached eight per cent; about 30 per cent of that was a result of investments in the health and education of women. According to the report, a one per cent increase in secondary school for women "increases economic growth by 0.3 per cent."

Human Life International found fault with the U.N. report's emphasis on the need for more "family planning" and "reproductive health" — code words, HLI says, for contraception and abortion.

"The U.N. treats abortion access like a magic spell that can be used to cure society's ills," said Father Habiger. "In truth, abortion and contraception programs have only worsened the condition of women. ... Women in Africa are drowning in a sea of condoms and IUDs, while they endure the highest infant and mother mortality rates in the world."

Allergy Info

Managing allergies

(NC)—Managing allergies involves 4 principles:

1. Avoid what you're allergic to.
2. Ask your doctor about medication and allergy injections.
3. Call the AAIA for more information.
4. See your doctor for regular follow-up.

- News Canada

Christian Courier
is looking for an

Accounts Manager

Duties will include: computerized accounting (knowledge of MYOB would be helpful), word processing, involvement with advertising, phone answering. Desktop publishing/layout experience a plus. Organizational skills important.

Apply immediately via fax or e-mail to:
Harry der Nederlanden, c/o Christian Courier,
Fax: 905-682-8313

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Experienced, mature and hard working person required for small office of quickly growing company in Stoney Creek, Ont.

You **must** have accounting experience including preparing bank reconciliations, A/R and A/P, as well as month end and year end procedures. You will be required to handle the basic functions of telephone and client reception. Filling orders, shipping/receiving and ordering supplies are also part of your duties.

You must be computer literate in Corel WordPerfect and Quattro Pro Spreadsheets. Experience with MYOB Accounting also an asset.

We offer a position available at the end of October 2000 for a permanent full-time position with growth potential.

Reply with resume and cover letter stating salary expectation by fax to: 905-664-9778.

Hamilton District Christian High School

The Board of Directors invites qualified applicants to apply for the position of

Principal

The successful candidate should possess the following:

- a Reformed vision of education as part of God's Kingdom
- a deep faith in Jesus Christ as Lord of all creation
- creative skills in the promotion of high quality curricula
- the ability to hone the craft of Christian teaching
- the ability to think globally and creatively
- genuine love for students and the ability to listen empathetically
- the ability to be an organized and effective leader of a highly professional team
- a proven and successful performance record in administration.

A job description is available upon request.

We are a dynamic, Reformed, Christ-centred school serving 590 students from 30 denominations. Our students experience fulfilment in learning and in serving others, and they recognize themselves as God's unique creations. The 50 member staff share in the responsibility and joy of educating teenagers fit for service in the Kingdom. We believe that "learning to serve the Master together" is a motto worth our total energy.

Hamilton District Christian High School
92 Glancaster Road
Ancaster ON L9G 3K9
Attention: Henk deZoete
Chairperson of the Selection Committee
Telephone: 905-648-6655
Fax: 905-648-3139
e-mail: hdezoete@hdch.org

Please submit your application and references prior to November 15, 2000.

Classifieds

Teachers

LETHBRIDGE, Alta.:
Senior High French/Social Studies ½ time opening effective **January 30, 2001**, at **Immanuel Christian High School, Lethbridge, Alta.** Contact:
Ed DeYoung
403-328-4783
eddeyoung@hotmail.com

Job Opportunities

Nanny being sought by a Christian family in **Toronto** for **two pre-school girls**. Live-in or live-out basis. Walking distance to Willowdale CRC, Willowdale Christian Elementary school, Yonge Finch subway. **Start date November 27, 2000.** Contact Norman and Nancy Groot. **416-222-6596**. ngroot@idirect.com.

Personal

Gentleman, age 57, active Christian, would like to meet lady, musically inclined, between 40-50. (Please send picture.) Confidentiality guaranteed. Send letter to **File #2709**, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1.

Country man, sincere Christian gentleman, early 40s, 5' 11", 180 lbs., enjoys outdoors/gardening, music, social functions. Seeks widow lady, caring and bubbly with child/children. (Ont.) Send letters to: File #2710, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1.

Job Opportunity

CALVIN COLLEGE

The Calvin College Education Department is re-opening the search for candidates for a **tenure-track position starting in August 2001**. The position primarily involves teaching reading and reading across the curriculum at the undergraduate and graduate level. It is expected that all full-time faculty assume responsibilities for academic advising, curriculum development, committee service, and research and professional scholarship.

Qualifications include: 1) an earned doctorate (or ABD) in reading; 2) recent K-12 teaching and/or administration experience; 3) a scholarship agenda; and 4) commitment to a Reformed Christian expression of faith.

Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The College encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to:

Dr. L. Stegink
Department Chair, Education Department
Calvin College
3201 Burton Street SE
Grand Rapids MI 49546

Applications will be accepted until the position is filled.

Job Opportunity

COMMUNITY DEVELOPMENT WORKERS
Christian Reformed World Relief Committee

The Christian Reformed World Relief Committee (CRWRC) is a ministry of the Christian Reformed Church (CRC). CRWRC has long-term positions available in Mexico, and in French-speaking countries in Africa. CRWRC is seeking individuals who meet the following qualifications:

- A Christian with a Reformed perspective;
- Demonstrated ability to express their faith through a community development ministry;
- A college or university diploma or degree;
- Education and/or experience in international community development work;
- Experience in working and/or living in a cross-cultural environment;
- Demonstrated ability to speak more than one language.

The position in Mexico requires a Spanish speaker with a working knowledge in agriculture and the ability to develop and train church diaconates. This position will work closely with CRC World Mission staff. Ability to relocate and accept a three year assignment is required.

A two-year Service and Training staff position working in the agricultural program in Western Kenya is also available.

Please submit your resume to:

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave. SE
Grand Rapids MI 49560-0500
(616) 224-5881/Fax (616) 224-5896
E-mail: colemann@crcna.org

Job Opportunities

ADMINISTRATIVE JOB POSTING

Vancouver Christian School, a culturally and denominationally diverse community school of 350 students from Kindergarten through Grade 10, is seeking a dynamic leader to join the administrative team beginning August 2001. We are seeking someone who is a keen disciple of Christ with the gift of caring and love for students, and good personal relational skills. This person should have a strong background in and vision for Christian education. Experience in administration, the ability to work well in multicultural situations, and the ability to pursue development work within the school community and beyond are assets. Deadline for replies is January 5, 2001. Please send your résumé to:

Administrative Search Committee
Vancouver Christian School
3496 Mons Drive
Vancouver B.C. V5M 3E6

North Hills Christian Reformed Church
in beautiful Troy, Michigan, is seeking a
PASTOR

We're a warm and open suburban congregation of 60 families in the dynamic Detroit metropolitan area. We seek a compassionate male or female who is effective as a preacher, who would be committed both to nurturing us spiritually and to equipping us for outreach, who has demonstrated skills in leadership and in interaction with youth. Please send inquiries or resumes to:

The Search Committee
c/o Anita Beem
29850 N. Bedford **phone: 248-559-2806**
Southfield MI 48076 **e-mail: Wbeem@aol.com**

TIMOTHY CHRISTIAN SCHOOL
BARRIE, ONTARIO
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PRINCIPAL/ADMINISTRATOR
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We are looking for a progressive, faith-filled motivator who loves the Lord and has a passion for Christian Education. Timothy Christian School is a thriving school with 250 students, 17 teachers and a strong interdenominational flavour.

Please direct inquiries, resume, statement of faith and philosophy of education to:

Jake Veenstra
2284 Highway 26
Minesing ON L0L 1Y0
phone: 705-722-8179
e-mail: jveenstra@city.barrie.on.ca

Application deadline: November 15, 2000
While all qualified candidates will be considered, preference will be given to those with experience.

"Equipping children to love, serve and honour the Lord through a sound, Christ-centred education."

Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

Nov. 3	Christian Festival Concert under the direction of Leendert Kooij, Roy Thomson Hall, **Toronto,** Ont. $25/$20/$15 Call 416-636-9779. See ad in July 24 issue of CC.
Nov. 3	Salem Annual Membership Dinner Meeting at 6:30 p.m. at Hamilton District Chr. High, **Ancaster,** Ont. $15 each or $25 per couple. Reservations needed by Nov. 1. 905-528-0353. See ad in Oct. 16 issue.
Nov. 4	5th Annual Arts & Crafts Jubilee. Quality crafts, door prizes, penny sale, lunch, refreshments etc.; Admission $ 1/adult. Jubilee Fellowship Church, 13 Wilholme Dr. at 1st. St./3rd Ave., **St.Catharines.**
Nov. 4-5	Orangeville CRC, **Orangeville,** Ont. 50th Anniversary celebrations. Sat.-Open House 2-5 p.m., Dinner at 6 p.m. ($25), Sunday Worship 10 a.m. For dinner reservations or more info see display ad in issue.
Nov. 11	"Remember When?" Singles Social at Burlington Arts Centre, 1333 Lakeshore Rd., **Burlington,** Ont. 8 p.m. - 12 a.m., $15. Call Sandra 905-388-7387 or Sue 905-765-5543. See ad in Oct. 2 issue.
Nov. 11-12	First CRC of **Lethbridge,** Alta. 50th Anniversary celebrations. Call Anne Bosma at 403-328-9985 for more info. See ad June 26 issue.
Nov. 12	Dutch Service, Ancaster CRC, 70 Garner Rd. (Hwy. 53) E., **Ancaster,** Ont. 3 p.m., Rev. Klomps preaching.
Nov. 17	Christian Men's Choir "Crescendo" at First CRC, 287 Water St., **Guelph,** Ont. at 7:30 p.m. $8 each or $20 per family, available at John Calvin Chr. School, 290 Water St., Guelph.
Nov. 17	First CRC of **Thunder Bay,** Ont. - 50th Anniversary celebration dinner and program. For dinner reservations or more information, call Audrey Grootenboer at 807-935-2778. See ad in Oct. 2 issue.
Nov. 17	Organ and piano concert by Jonathan Oldengarm and Ron Greidanus. "Men of Note" will sing, too. Clinton CRC., **Clinton,** Ont. 7:30 p.m. Call 519-482-5852. Tickets $10, children under 12 – $5.
Nov. 18	Christmas Bazaar Calvin Mem. Chr.School, 300 Scott St.,**St.Catharines**,10 a.m. - 9 p.m.Free adm.Top quality craftsand used clothing, flowers, baked goods, games etc. Lunch/supper served. Auction at 7.
Nov. 18	Organ concert by Jonathan Oldengarm, Benton Baptist Church, **Kitchener,** Ont. 7:30 p.m. Free adm. Program includes favorite organ works & variations on familiar hymns. Details: call 519-338-3214.
Dec. 9	Benefit Concert Timothy Chr. School, **Rexdale,** Ont. Choir & orchestra ACADY, more info next issues.
Dec. 17	Dutch Service, Ancaster CRC, 70 Garner Rd. (Hwy. 53) E., **Ancaster,** Ont. 3 p.m., Rev. Koops preaching.

DORDT COLLEGE

FACULTY POSITIONS

Dordt College is seeking applications for openings beginning 2001-2002 in the following areas:

Art
Fine arts; emphasis graphic design or art education

Communication (Two year position)
Mass communication; introductory speaking/listening

Education
Introduction, upper-level, and possibly graduate levels with emphasis on special education

Foreign Language
Spanish

Psychology
General/Applied

Social Work (Temporary positions with possibility for regular appointment)
Generalist; micro-practice background; methods courses & field practice
Generalist; macro-practice background; public policy, and/or research

Theatre Arts
Theatre generalist, theatre history emphasis

Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Web site:
www.dordt.edu/offices/acadaff

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

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(NC)—Although a revolutionary idea to most Canadians, hydronic radiant floor heating, such as the WarmRite Floor® system from IPEX Inc., has been the most popular choice among European homeowners for a long time. Here's why:

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- Less heat loss through the ceiling.
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- Consumes up to 30% less energy than a forced air furnace.
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- News Canada

Come join the celebration!

ORANGEVILLE CHRISTIAN REFORMED CHURCH

50TH ANNIVERSARY

Saturday, November 4	Sunday, November 5
Open House: 2 - 5 p.m. Dinner: 6 p.m. Cost is $25.	Anniversary Service 10 a.m.

For info or dinner reservations contact Jeannie DeVogel at 519-941-7791 or e-mail: devogel@hurontario.net or Rita Vander Veen at 519-942-9674

CLIMATE CHANGE

(NC)—In Canada, climate change is expected to be greater than in most other countries, with the mean annual temperature rising between 5 and 10°C over this century.

- News Canada

TIME TIP

(NC)—Look for these convenience items in your produce department - wash and bagged salads, baby carrots, celery hearts, broccoli and cauliflower crowns, cherry or grape tomatoes, shredded cabbage, chopped or pureed garlic (in a jar), salad bar produce, sliced mushrooms, roasted red peppers (in a jar), ready-made dips for veggies or fruit.

- News Canada

Analysis/News

Value Trudeau but not Trudeau values

John Hiemstra

I was wrong about Pierre Elliot Trudeau. In 1982, I wrote my Masters thesis on his political philosophy and concluded that his thinking was profoundly shaped by Enlightenment liberalism. I assumed at the time that this assessment also explained his political career. Today, I think this judgement needs to be softened and amended in light of Trudeau's Catholic faith and the common grace blessings of his actual political career.

My personal reassessment is motivated in part by the loss of my early Neo-Calvinist triumphalism. I am much more aware today that there is profound brokenness in human life and society and often it resists our best efforts to live faithfully for God. Certainly, in Christ many good things happen through and to us — we experience joy, behold immense beauty, feel the warmth of community, treasure moments of reconciliation, and delight in just and kindly acts.

Yet, on all sides we are affronted by broken vows, unfaithfulness, exploitation of nature, hunger in the shadows of bank towers, land mines and war, disease and the final enemy of death. I always knew it was foolish to expect 'utopia' before Christ returns to make all things new, but now I know this in my bones.

In light of the broken international, domestic and personal world in which Trudeau lived, he truly enjoyed a remarkable public career. There is much to give thanks for and to celebrate in his life.

Fight for bilingualism

Trudeau's concern for justice for French Canadians and ethnic minorities led him to fight for bilingualism, French school rights, multicultural policies, and anti-racism programs. These measures made Canada a more just and inclusive society. I would also argue, however, that his liberal individualistic approach to these measures often frustrated his good intentions. In the case of Quebecois nationalism, Trudeau's individualistic solutions surely weakened Canadian unity.

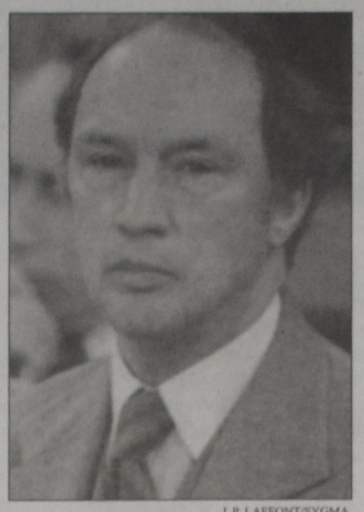
Trudeau's deep respect for freedom of conscience and religion reflected his deep Roman Catholic beliefs. They led him to pursue the Charter or Rights and Freedoms as a form of limiting the reach of government in our private lives. These convictions also led to his now famous statement: "The state does not belong in the bedrooms of the nation." While his approach helped to limit the improper moralistic meddling of the state, it also opened the flood gates to widespread abortion and weakened our ability to understand the public justice role of government. I suspect the Charter's impact on the role of the elected Parliament will also be judged unfavorably by future generations.

He pursued social justice

Trudeau pursued social justice and understood that every person needs resources in order to fully participate in society. Some of his social programs were influenced by a mild statist mentality, tending to underestimate and undervalue the role of non-governmental and church organizations in promoting human wellbeing. But Trudeau opposed "social darwinism," the survival-of-the-fittest mentality that once again is dominating Canadian politics and society.

Internationally, Trudeau tried to defuse the Cold War, increased foreign aid for poor countries, and pushed for the creation of international laws and organizations that could deal with the problems of globalization. He dared to take stands that conflicted with the policies of the friendly 'Elephant' to the south. While some of his international programs were weak and poorly funded, Trudeau can be credited with seeing emerging needs and often daring to try new initiatives.

In economic policy, Trudeau



J. P. LAFFONT/SYGMA

Pierre Elliot Trudeau

risked raising questions of corporate responsibility in Canada (Federal Investment Review Agency). In his Duke University speech, he dared to warn the West about its addiction to economic growth. Even so, Trudeau's nationalistic policies were sometimes misguided and sometimes confused (National Energy Program). His economic approach ultimately failed to break with Canada's reigning liberal market ideology.

Prominent election theme

Today, Prime Minister Jean Chretien says "a majority of Canadians share Trudeau's vision of Canada." Many media pundits suggest that "Trudeau values" will be a prominent theme in the upcoming election. Should Christians jump on this band wagon and embrace 'Trudeau values' as the guide for future political action in this country?

There is much we can and should learn from the Trudeau legacy. And for that we should give thanks to God! Great statesmen like Trudeau are gifts of God's common grace.

We should welcome, and vigorously engage in, the emerging national values debate. But the values that Trudeau used to anchor his vision of life and to guide his politics are seriously flawed. He adhered to a strongly dualistic nature/grace vision. His idea of grace was far too privatized and supernaturalistic while his view of nature was shaped too much by the secular liberal wing of the Enlightenment. Canadians need a more consistent biblical centre around which to shape a new vision for public life. In the national values debate we should consult the Trudeau legacy, but only with the Bible in hand.

John Hiemstra is Associate Professor of Political Studies at The King's University College in Edmonton.

Child or grandchild off to college?
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Give yourself, a friend, a kid who is off to college or struggling to raise a family a gift that keeps them in touch with the life of the body of Christ around the globe.

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News Digest

Flipper the robot

CHICAGO (CP) — Next time you order a burger or pancakes, they may well be flipped by a robot. The recent National Restaurant show in Chicago included a multitude of futuristic cooking methods and appliances, reports the publication *Restaurants USA*. But the Flipper robot from AccuTemp proved to be a show-stopper.

The one-armed yellow Flipper attracted crowds as it poured pancake batter and flipped burgers on the AccuTemp griddle. As the pancakes turned golden brown and the hamburgers sizzled, the robot started flipping them, using a spatula attached to its arm.

The griddle has a layer of steam below the cooking surface that creates an even temperature from edge to edge of the grill, explained Gene Tippman, AccuTemp's president. This makes cooking more exact, so even a robot can use the griddle.

Cleaning with Cheez Whiz

BOSTON — *Clean Your Clothes With Cheez Whiz*, the latest book from Joey Green, offers unorthodox tips on how to use food without eating it. Here are some ideas, as reported by the *Boston Globe*:

- You can get rid of a grease stain on clothing by rubbing Cheez Whiz on the stain before washing. The enzymes in the cheese break down the grease.
- You can give yourself a facial with Cheerios — the oats blot the oils in your face.
- Soak your feet in Jell-O to deodorize them.
- Sprinkle Tabasco sauce in your backyard to keep away the squirrels and raccoons.

Candidate promises to open brothels

TIRANA, Albania — An Albanian campaigning for the post of mayor of the southern Albanian city of Vlore has promised to reward voters by opening brothels if they back him. Niko Veizi, Socialist Party candidate in Vlore, announced on television that he would permit brothels to open for the first time in about 60 years if he won the October mayoral election, reports Reuters.

It was unclear how Veizi could keep his electoral promise, since prostitution is illegal in the former hardline Communist Balkan country.